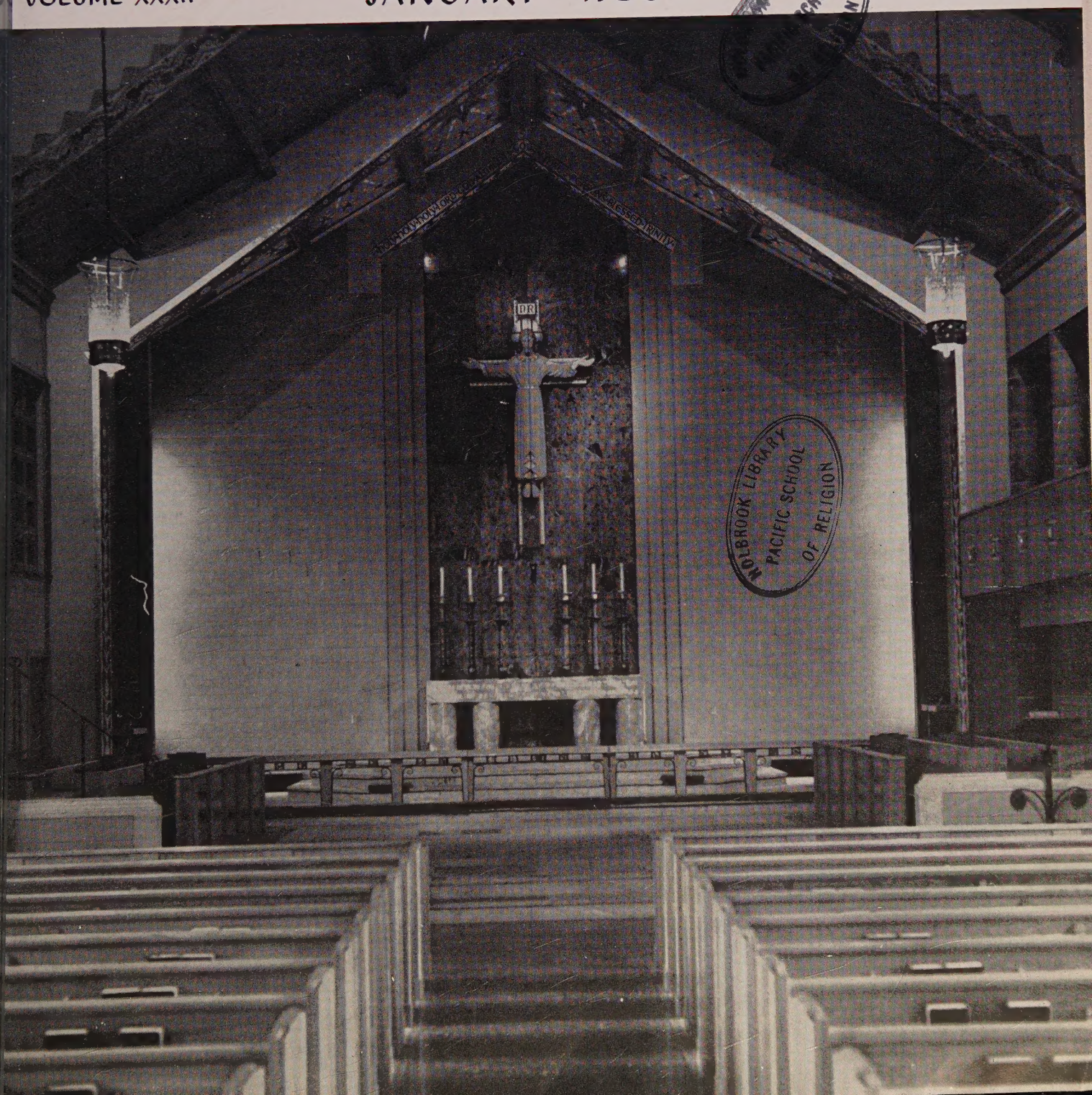
Church Management

VOLUME XXXII JANUARY 1956 NUMBER 4



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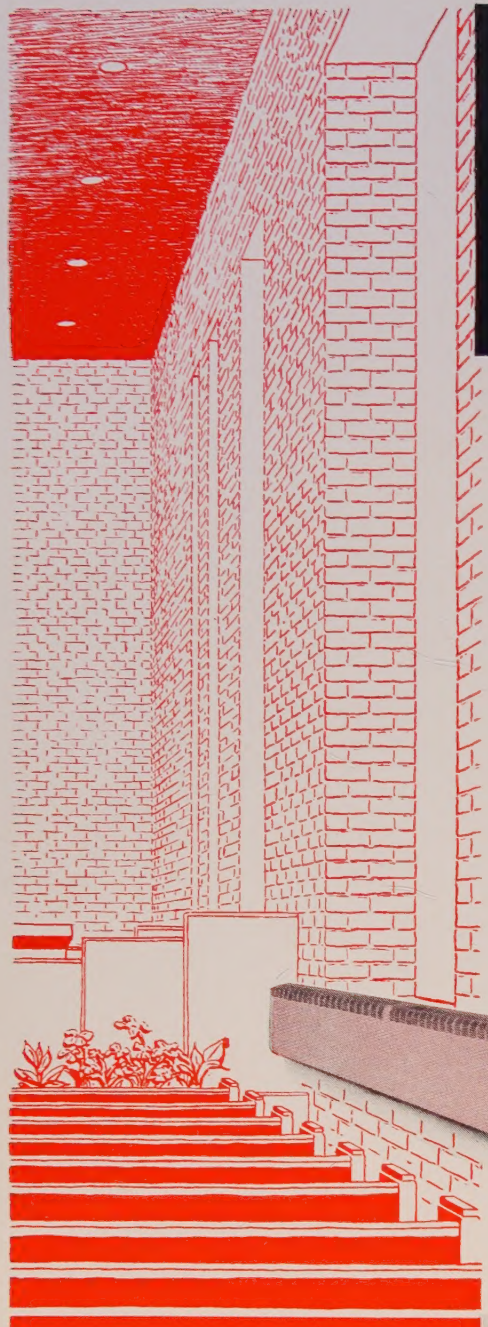

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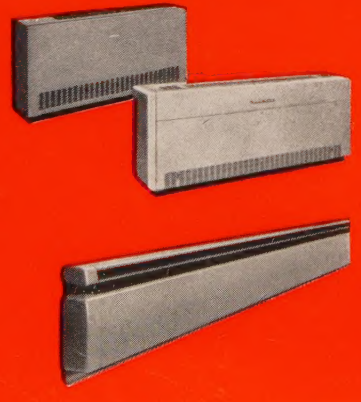

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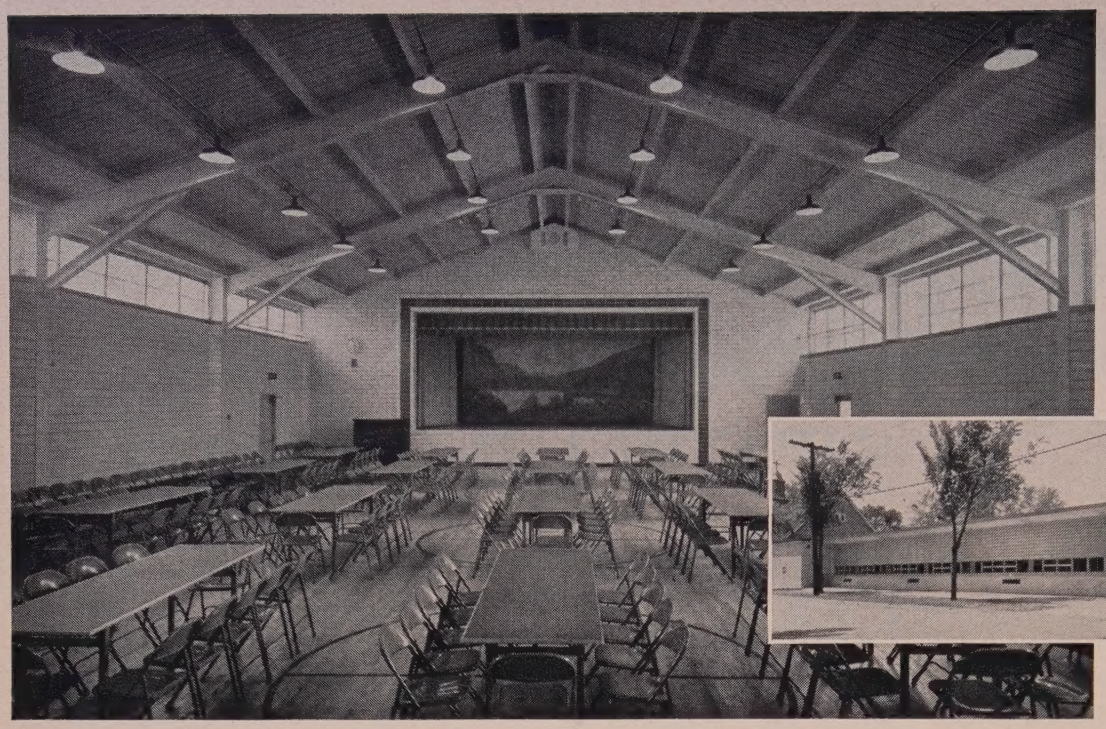

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Subscription Rate:

Price per copy 30¢ except July issue which is $1.00. United States, one year $3.00, two years $5.00, three years $7.00. Canada—one year $4.00, two years $7.00, U. S. Funds. Foreign, one year $5.00, two years $8.00, U. S. Funds.

Change of Address:

Always give both old and new addresses when requesting change for mailing.

Manuscripts:

The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unacceptable manuscripts will be returned if accompanied by return postage.

Church Management is published monthly by Church Management, Inc., 1900 Euclid Avenue, Cleveland 15, Ohio. Editorial, advertising and subscription offices, 1900 Euclid Avenue, Cleveland 15, Ohio. Business offices, 65 Broad Street, Rochester 14, New York.

Advertising Offices:

Los Angeles 5: Muriel Wanamaker, 400 South Kenmore Avenue, DUnkirk 8-6365.

New York 17: William J. McVey, Jr., 270 Park Avenue, ELdorado 5-0350.

Cleveland 15: Arthur J. Atherton, 1900 Euclid Avenue, MAin 1-9199.

Entered as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the act of March 3, 1879. Additional entry at the Post Office at Ithaca, N. Y.

Printed by The Cayuga Press, 113 East Green Street, Ithaca, New York.

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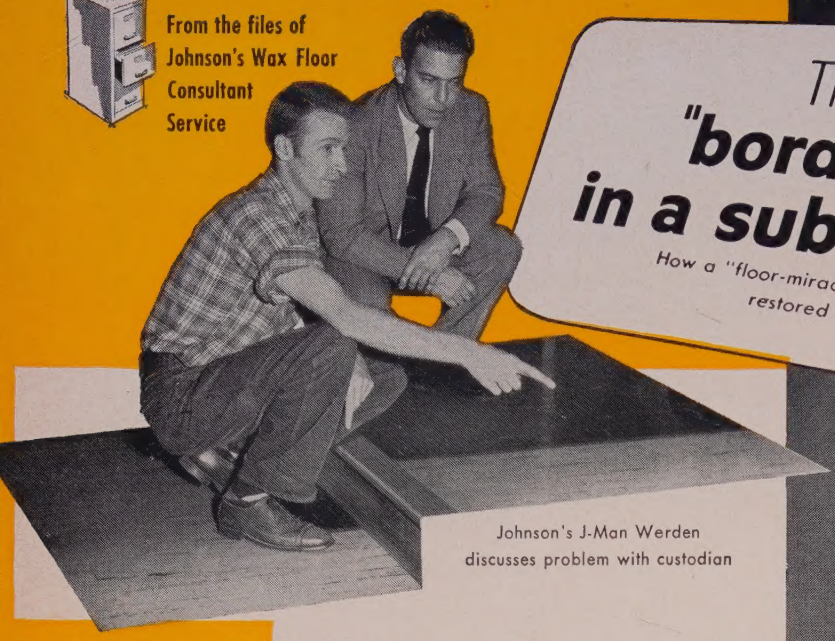
From the files of Johnson's Wax Floor Consultant Service

The case of the "border incident" in a suburban church

How a "floor-miracle" by Bob Werden of Johnson's Wax restored original beauty to a dingy floor.



Johnson's J-Man Werden discusses problem with custodian

JOHNSON'S WAX-STRIP FLOOR CLEANER

You would never have guessed, a few months ago, that the floor of the Methodist Church, Hicksville, N. Y., had once been beautifully two-toned with a center of cream-colored asphalt and a border of rich, red-brown tile.

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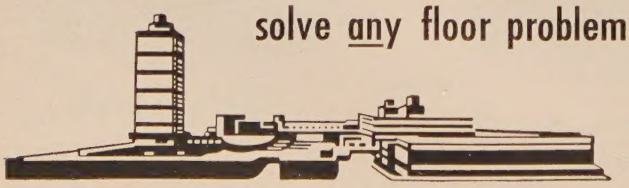

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CHURCH MANAGEMENT
THE PROFESSIONAL JOURNAL OF THE CHURCHES

Editorials

Ministry to Service Men

HOW many ministers follow carefully the careers of their young men who go into the military service? Evidently very few. Chaplain Frederick W. Brink of the United States Navy spoke before the General Assembly of the Presbyterian Church in the United States of America. In this address he told of the temptations of the men in service, your boys who have left home and parents for service in the army, navy, and marines. These temptations include liquor, prostitution, and narcotics.

While the chaplains are trying to help these young men, they have found that the local pastors appear to be indifferent to their problems. Let's quote from the address.

> Let me use a personal illustration. I have been a Chaplain in the Navy for twelve years. In those twelve years I have received exactly three unsolicited letters from Presbyterian pastors telling me of some one of their young men, exactly three pastors who took the time to write that John Smith was now at my base or aboard my ship: would I look him up? Are not these young men as much a part of the church and of the Kingdom as anyone still in the pew? Just in the past three months I have written to some twenty Presbyterian pastors saying: "So and so has completed a course of religious instruction. I have had the privilege of baptizing him. Now he wants to be a member of your church. Will you ask your session to grant me the authority to act in your name and receive him into the membership of your church, in absentia, since he can't get home? Fourteen pastors replied and the men are now members of their churches. Six did not even bother to answer the letters—six Presbyterian pastors who could not be bothered with such a request. Is it any wonder the young men in the service think their church at home doesn't care about them?

This is a very severe indictment. It may be just. The interest in the welfare of men and women in the armed services has definitely lessened since the end of World War II. We feel that the lack of interest may be found first in lack of authoritative information regarding the moral temptations facing service men, and, partly, through a lack of knowledge as to how to make the appropriate contact with the chaplain. Pro-army advocates have so often pictured military service as a character building agency that ministers have been lulled to sleep thinking that their young men were in safe hands.

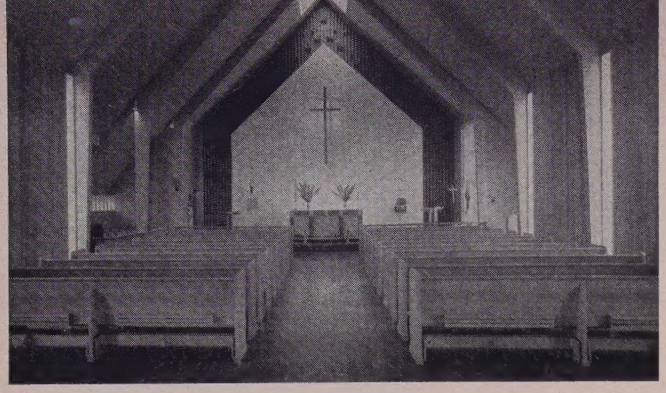
We wish that all might read the full report of Chaplain Brink. You may secure a copy, without cost, by sending your request to The Committee on Chaplains and Service Personnel, The Presbyterian Church in the United States of America, 516 Witherspoon Building, Philadelphia 7, Pennsylvania. W.H.L.

Music a Servant of Worship

A FRIEND whose church was recently a client of mine has a grievance. He writes that my recommendations for the open chancel had been followed in his church building. The minister had been moved from the center position so that worshipers coming into the church had a clear view through the aisle to the table with the symbols of worship. That he thought was good. But he adds:

> We were agreed with the proposal, but now that the minister has been moved from the center position, the choir leader has usurped it. He stands in the front center with his back to the congregation directing the choir in front of him. It is not too pleasant a picture. What do you suggest?

My first reaction was to tell him to fire the choir director and hire someone who had an appreciation of Christian worship. But I knew that the situation he



SAINT JOHN'S EPISCOPAL CHURCH, KIRKLAND, WASHINGTON

Architects: Durham, Anderson and Freed, Seattle, Washington

On this page of the November 1955 issue of **Church Management** we illustrated the architect's sketches of this church. We failed to include the name of the architect with the sketches, and are pleased to present this illustration of the finished work along with the identification of the architect.

describes is rather common. Firing one choir director will not help. The attack should be on a broader base. We need to do something to convince the leaders of church music that music must be subordinate to the program of worship. There are plenty of fine musicians who have never learned that principle.

Knowledge of the principles of worship and liturgics should be an essential part of the training of the choir director and organist. The nape of the neck and the broad shoulders of a male director, even if robed in a choir gown, are hardly an edifying picture. There are plenty of good choir directors who do not find it necessary to wave batons within sight of the congregations. The church building of worship is not a concert hall. If it should be found impossible to direct the music without this visual demonstration, I would be in favor of constructing under floor podia such as are used in the opera halls.

In a worship service in which all elements should cooperate to promote an experience of God, music has a most important place, but it must serve the larger purpose of worship, integrating itself into the service as a whole. W.H.L.

To Help the Ministerial Ego

ABOUT this time each year, when statisticians are releasing their figures on incomes of various professions and trades, some of us feel pretty humble. Let me give a hint to strengthen your ego. The statisticians, some of whom should know better, still talk of ministers' salaries. They get these figures from denominational yearbooks. They should use "incomes" instead of "salaries." Probably at least ninety percent of the pastors receive, in addition to their reported salaries, either homes or rental allowances. This is non-taxable income which is not included in the yearbook figure. Every pastor also receives income in the form of perquisites for weddings, baptisms, and funerals. This income is, of course, taxable, but it is not usually included in the yearbook figure. Some have found lecturing and writing possible. This, of course, is done with the tolerance of the churches. Figure it all out and we think that you will have a more true picture than is being given in the religious and secular press. W.H.L.

"He Went Through Hell"

MY companion of the suburban bus was relating some of his worship experiences. Like most of us he found some things confusing as he went from church to church. He was never quite sure whether he was to say "debts" or "trespasses" when he recited the Lord's Prayer.

But he was even more confused in joining in the Apostles' Creed. It seems that his boyhood church always kept the phrase, "He descended into hell," in its recital. He had visited churches which omitted that particular phrase. Why, he did not know. He worshiped in one in which the worshipers were given the option of saying, "He descended into hell," or substituting, "He descended into the place of departed spirits." He found the congregation about fifty-fifty on the option.

He said that he finally made up his own version. It seemed to fit the history of the last days of Jesus and at the same time reflected his own experience. While others were saying, "He descended into hell," or, "He descended into the place of departed spirits," my companion would say, "He went through hell." He was very persuasive as he argued this particular version. Jesus Christ certainly went through hell in the last days of his life, and this version seemed to make sense to this man. It also makes sense to me. W.H.L.

We Knew Someone Would Do It

YES, we knew that it was just a matter of time until someone would try to sell clergymen automobile emblems on the ground that they would save the clergy from collecting traffic tickets. Here it is:

NEW CAR EMBLEM
Attached to license plate. Wins
police courtesies. Avoids tickets.

If you wish to know the advertiser, you may address the inquiry to *Church Management*. It probably will not produce the information requested. W.H.L.

Webb B. Garrison

Plagiarism and The Development of Originality*

ANY minister can consistently produce original sermons. Yet there is a steady stream of instances in which plagiarism is detected in published works. Many more cases go undetected, especially among sermons that are preached but never published. This article presents a brief history and a positive solution to the problem of plagiarism in preaching and in writing.

No one knows what writer first borrowed from another without permission or acknowledgment. This technique was in wide use at least as early as 405 B.C., however, for Aristophanes satirized it in *The Frogs*. At this period there seems to have been no standard name for the writer with light fingers. Nearly three centuries passed before Martial termed such a person *plagiarus*—a title formerly reserved for the abductor of a child or slave. As an apt designation for the kidnaper of one's brain child, the name stuck. It entered 16th-century English as *plagiarist*, and was given currency by Ben Jonson in his *Poetaster*.

At this period there was almost complete lack of scruples concerning use of another's work. Literary rights, as such, had not existed before the invention of printing. Only when mass production was developed did it become possible to treat a story or treatise as a profitable piece of property. There were no copyright laws. Writers and publishers, eager to exploit the market for all it was worth, were shameless in their tactics.

It was inevitable that this attitude should affect the pulpit.

Relatively few original sermons were produced from the days of the early Church until the Reformation began to bear fruit. For many generations, priests had tended to follow the advice of Gregory I and read the homilies of the Fathers from the pupit. But the flowering of dissent brought new interest in the Bible as the source-book of all religious thought. In order that the people might understand scripture it was necessary that portions of it be expounded on every Lord's day. And the doctrines of the Reformers had to be interpreted.

Consequently, the pulpit assumed an importance it had not known in the medieval Church. Ministers were not only expected to preach; increasingly, congregations demanded original sermons. James I of England required his divines to deliver four sermons each month —and stipulated that at least one should be written for the occasion. Charles I frowned on the reading of classic sermons by any preacher, and actually forbade it among the doctors at the universities.

Strong pressure for original sermons produced a crisis in clerical circles. It was made more acute by the scarcity of well-educated preachers. If the brilliant Jeremy Taylor was forced to borrow from Europeans, how could the average country parson hope to stand on his own feet?

No less a person than the great Samuel Johnson wrote numerous sermons for sale. And Milton became so alarmed that he denounced "the multitude of sermons ready printed and piled up on every text that is not difficult. . . . [Printers] have not within their hallowed limits more vendible ware of all sorts ready made."

Extent of the commerce in sermons is indicated by an advertisement in the London *Courier*, May 9, 1807. Printed in Latin so that the laity could not read the piece, it offered a set of sixty sermons printed in a new type which was described as "an accurate imitation of handwriting." Sixty years later *St. Paul's Magazine* devoted a long article to the flourishing trade in sermons.

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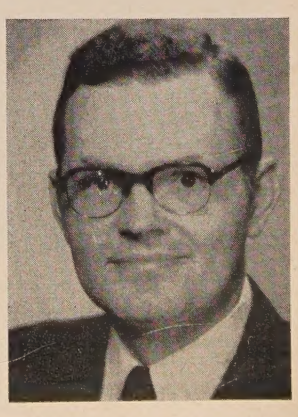

WEBB B. GARRISON

Mr. Garrison is a staff member of the General Board of Education of the Methodist Church. After spending ten years in the pastorate, he became assistant dean of Candler School of Theology, Emory University, and then taught at Scarritt College and Vanderbilt University. A frequent contributor to both religious and secular magazines, he is also the author of two books, **The Preacher and His Audience**, and **Why You Say It.**

* Excerpts from chapter XII of *The Preacher and his Audience*, Fleming H. Revell Company, 285 pages, $3.00. Used with permission.

A Church of Symbols

Edgar S. Brown, Jr.

GRACE LUTHERAN CHURCH

Pottstown, Pennsylvania

$415,000

Architect: T. Norman Mansell

Former Pastor: Edgar S. Brown, Jr.

THE style of Grace Lutheran Church, Pottstown, Pennsylvania, and the attached parish building is along contemporary lines. Designed by Mr. T. Norman Mansell, the two buildings were intended to blend with the modern hospital buildings which have been erected opposite the church. By employing a design which is contemporary in tone, the architect has endeavored to make the setting for the church's many functions speak for the present age. Clean, simplified lines, blended with the use of modern materials have made the buildings an attraction to the many travelers who daily pass the church, and an inspiration to the members of many building committees.

At the present time only two of the proposed three buildings have been completed. When finished the completed structure will be U-shaped in ground plan. The church and the parish auditorium (still to be built) will form the legs of the U, while the parish building will form its base. The church is 45 feet wide and 118 feet in length, and has no basement. The floor of the church, which is only five steps above the sidewalk at the main entrance and only one step above the sidewalk at the entrance to the parish building, is a single slab of concrete placed on a crushed stone floor. The parish building is a two story building, connecting with the east end of the church on the epistle (right) side. Its overall dimensions are 127 feet in length by 48 feet in width. Beneath about one-third of this building is a basement with a scout room, boiler room and storage room. The remainder of the building, like the church, rests upon a crushed stone floor on grade. The church is heated by a network of pipes embedded in the concrete floor. This system is augmented by base-board radiation. In the parish building, the radiant heating system heats that portion of the first floor which is not directly above the basement. The remainder of the first floor, as well as the entire second floor, are heated by baseboard radiation.

The exterior walls of the two buildings are of Glen Gery 26HB brick, which gives the buildings a soft rose-colored hue. The roof is Ludowici-Caladon tile, a flat inter-locking clay tile with a grey green mat-finished glaze. The grounds around the buildings have been landscaped with azaleas, rhododendrons, yews, and roses. At the south end of the church's property is a paved parking area for 90 cars.

Christian Symbolism

It should be observed first that the architect has placed the church in its traditionally geographical position, as far as the limitations of the site allowed. The

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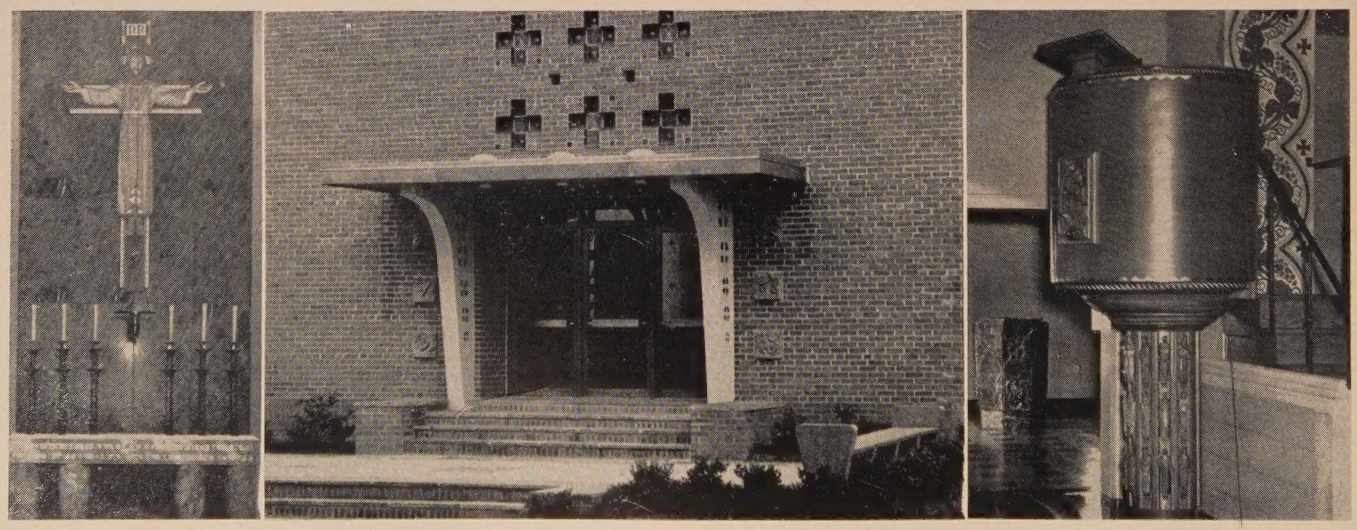
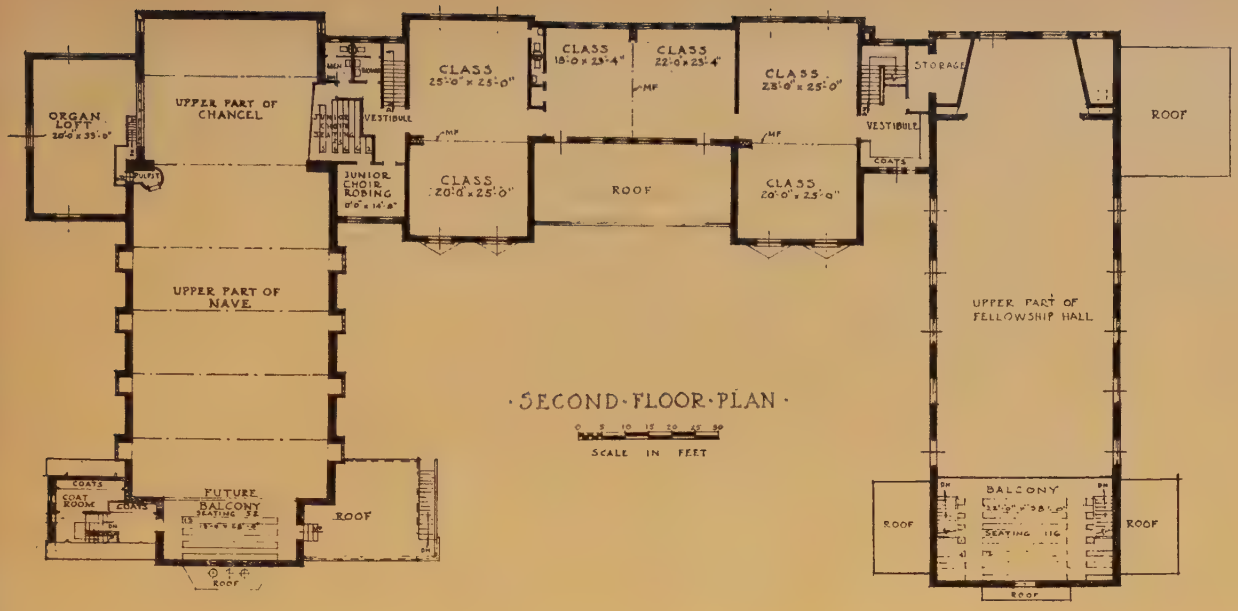
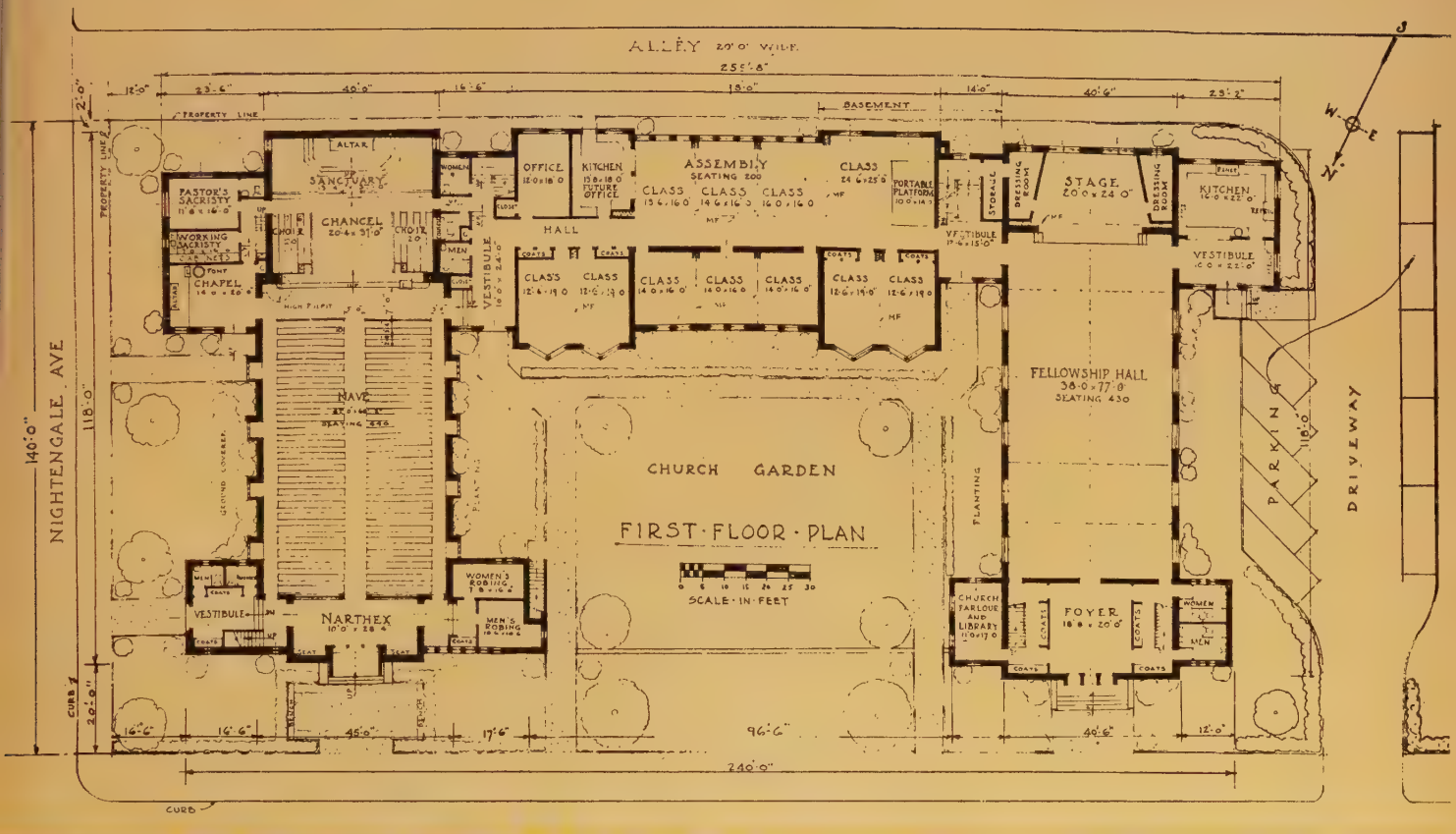


Left: The marble altar was imported from Italy. Wrought-iron candlesticks by Mr. Jacob Schmid of Philadelphia. Wall behind the crucifix is green Monte Verde marble. The hand carved crucifix is by Mr. Thorsten Sigstedt of Bryn Athyn, Pennsylvania. **Center:** The entrance to the west front bearing many symbols. Virginia greenstone carvings on either side of the entrance are the work of Louis Milione of Philadelphia. **Right:** The massive pulpit was manufactured by Frederick Brothers of Pottstown, Pennsylvania. Wood carvings on the pulpit are by Albert H. Krause of Philadelphia.



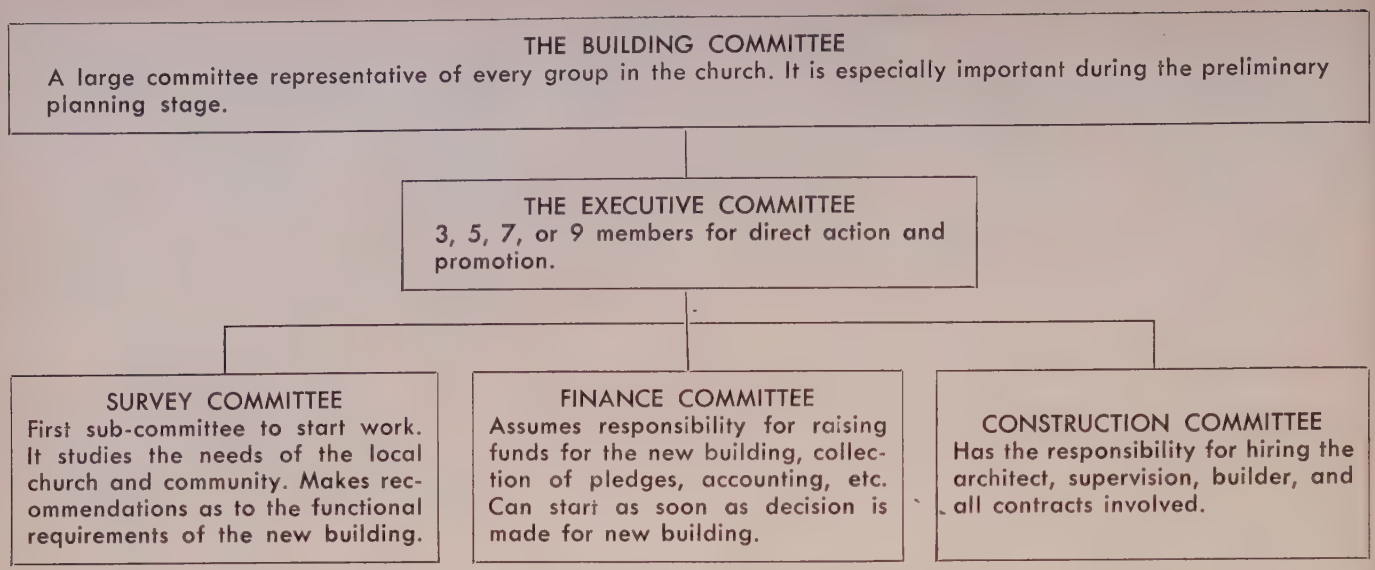


EDGAR S. BROWN, JR.

Mr. Brown is the Executive Director of the Worship Department of the United Lutheran Church in America. Formerly pastor of Grace Lutheran Church, he held this post during the time in which the church was designed and built. He holds degrees from Muhlenberg College, Lutheran Theological Seminary at Philadelphia, and the Divinity School of the Protestant Episcopal Church at Philadelphia. A chaplain in the U.S. Navy, he has also held numerous administrative positions in his denomination.

FLOOR PLANS

The first unit, the worship unit, has a cubage of 198,350 feet. The nave, chancel, and balcony will seat a total of 532 persons. The second unit, the education wing, has a cubage of 199,150 feet. This wing contains seventeen classrooms, an office, and a kitchen. The third unit, the fellowship hall, will be constructed at a later date. With a cubage of 133,300 feet, the seating capacity of the hall and balcony will be 546 persons.


THE BUILDING COMMITTEE
A large committee representative of every group in the church. It is especially important during the preliminary planning stage.
THE EXECUTIVE COMMITTEE
3, 5, 7, or 9 members for direct action and promotion.
SURVEY COMMITTEE
First sub-committee to start work. It studies the needs of the local church and community. Makes recommendations as to the functional requirements of the new building.
FINANCE COMMITTEE
Assumes responsibility for raising funds for the new building, collection of pledges, accounting, etc. Can start as soon as decision is made for new building.
CONSTRUCTION COMMITTEE
Has the responsibility for hiring the architect, supervision, builder, and all contracts involved.

This chart shows the logical division of sub-committees in the organization for a new church building. The details of each committee are discussed at length in the article.

Organization for a New Building

William H. Leach

ANY program for a new church building should not be entered into lightly. The average church will not build more than one church building a generation. The building it will erect should include the best ideas for a church structure but must be tailored to the local situation. General concepts of architecture and church facilities may be found in books and literature, but the local congregation has the responsibility of appraising its own needs. That can hardly be delegated to architect or builder.

This article is concerned with the organization of the local church to help it visualize the building which will best fit its needs and ideals. Three main functions are concerned. First, the building must be visualized. This visualization may go very thoroughly into the situation —the site, size of real estate, style of building, activities to be housed, estimated number to attend church services, estimated attendance for the various grades in the church school, number of people to be fed in the dining rooms, etc. Next, the funds must be pledged or raised to pay for the real estate and the building; and, thirdly, the building must be erected.

WILLIAM H. LEACH

Dr. Leach is editor of **Church Management**, and is a church building consultant. One of the founders of **Church Management**, he has served as editor since 1924, and is presently supervising editor on a part-time basis. He attended Alfred University, Syracuse University, and Auburn Theological Seminary. Author of eighteen books in the fields of church administration, worship, homiletics, and architecture, the latest being **Protestant Church Building.**

Because these three objectives must be realized, it would seem that the best procedure would be, first, for an organization which would direct a survey of all the departments of the church work to study the desires of those who direct the activities. Secondly, there must be a committee or organization which will organize the church for a financial effort to secure the pledges or gifts. Thirdly, there is need of a committee or organization to direct the actual construction of the building.

Just how shall these three groups be created? The proper academic procedure would be to appoint a general committee from the church which could be known as a building committee. This general committee might be large, representing all departments of the church work. From the larger committee, set up first an executive committee which should definitely not have more than ten members; five would be better. This executive committee should have authority to act

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FIRST CONGREGATIONAL CHURCH

DeKalb, Illinois

$275,000

Architects: Suter & Sommerschield

Pastor: Stiles Lessly

Cry-Dun Photo

A Century of Building Progress

THE first Congregational services in DeKalb, Illinois were held in 1854, with H. N. Norton, a missionary minister, leading the service. A little white school house, which the church later bought, served as the meeting place. In 1888 the first church structure was completed on this site at a cost of $8,500. Additions for the Sunday school were dedicated in 1915. By 1944 the members were aware that additional changes were necessary. More space was needed, but because the area had become a highly congested business district and because of disturbances from nearby trains it was necessary to plan to relacte in addition to the building of the new plant.

In 1944 at the ninetieth anniversary dinner a building fund was started and about $16,000 raised. The next year Stiles Lessly became the minister, and has continued his ministry throughout the development program, contributing greatly to its growth.

An extremely fortunate development took place in 1950 when the Dr. J. A. Spickerman family offered the congregation a beautiful building site on the growing edge of the city. This property is large enough to provide ample parking area for present and future needs, space for a parsonage now being planned, and adequate room for the new building and its possible future expansion.

The architectural firm of Suter & Sommerschield of Chicago was engaged to create the design of the new building. They made many visits to the church to study its operation and program in order to determine the precise needs that the new building would have to meet. When the plans were submitted the membership of the congregation was divided into work committees which went over every phase of the proposed building. Although this was a painstaking task, it was time well spent, for it enabled the congregation to assure itself that the new plant would meet the needs of its program.

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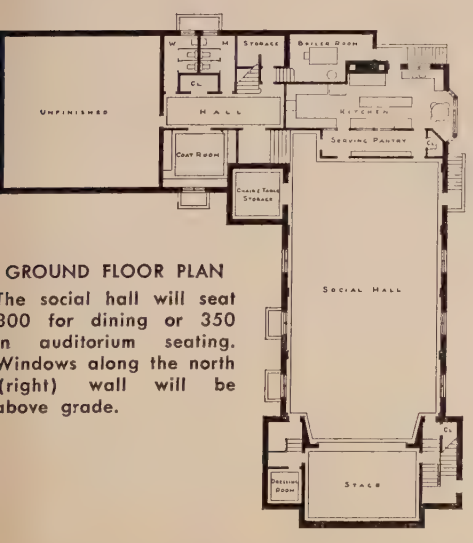
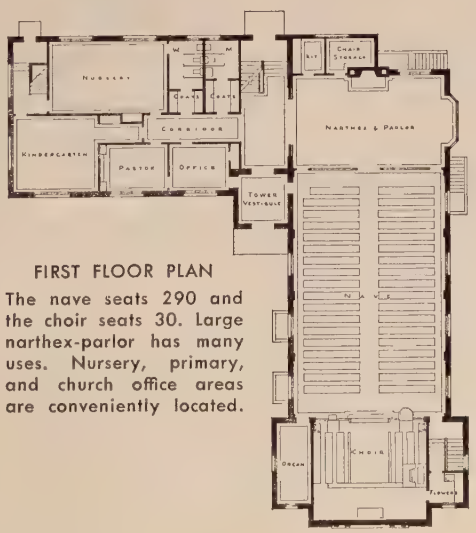


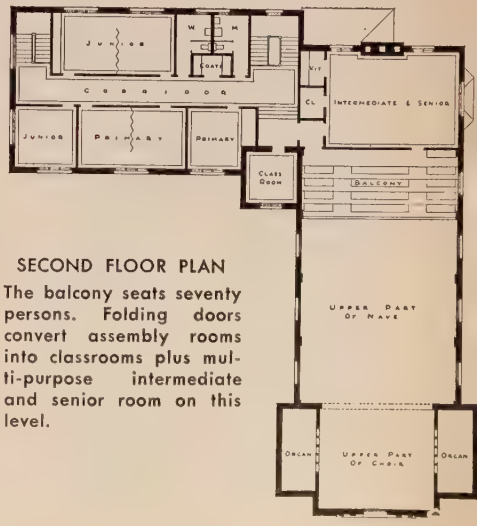
GROUND FLOOR PLAN

The social hall will seat 300 for dining or 350 in auditorium seating. Windows along the north (right) wall will be above grade.



FIRST FLOOR PLAN

The nave seats 290 and the choir seats 30. Large narthex-parlor has many uses. Nursery, primary, and church office areas are conveniently located.



SECOND FLOOR PLAN

The balcony seats seventy persons. Folding doors convert assembly rooms into classrooms plus multi-purpose intermediate and senior room on this level.

First of five articles

Church Food Service*

Clarence Schroeder

IT is realized by clergy and others officiating in church activities, that the provision of food service facilities will add much to social functions and educational programs. In fact, its provision is considered essential to the success of church group meetings.

Architects, in drafting plans for new church construction, are giving the necessary consideration to the proper food service facilities. Many existing churches, having inadequate or no food service facilities, are being remodeled to include adequate facilities.

In determining the proper food service facilities for a particular church, it is necessary that the plan of kitchen operation and method of serving be established, and that the proper space requirements and location of the kitchen for efficient operation be taken into consideration.

TYPES OF CHURCH FOOD SERVICE

The proper type of food service for a particular church project is a problem which must be given close consideration. A just and intelligent solution to this problem will result in an efficient food service operation.

Each type of food service primarily concerns itself with a particular plan of kitchen operation and method of serving. Each plan of kitchen operation and method of serving takes into consideration the provision of facilities and organization of workers in keeping with a particular scheme of church food service operation.

Often, the kitchen facilities are required for use in connection with an educational program in addition to the usual social gatherings. Also, there may be some auxiliary facilities required for various planned church activities in addition to the main facilities. The facilities will be given some consideration in a later article.

In the following may be found a brief description of the principal plans of kitchen operation and methods of serving in wide use.

Plans of Kitchen Operation

(A) *Complete Cooking and Baking:* Facilities are provided for all cooking and baking operations including that for preliminary preparation. The facilities provided are for a maximum number of group meals to be expected at any one time. This plan represents the best in kitchen operation and is being given first consideration in new construction.

(B) *Complete Cooking and Limited Baking:* Facilities are provided for all cooking and for limited baking operations. Included are such facilities for preliminary preparation as may be necessary. Actually, the combined cooking and baking facilities usually provided are for a particular maximum meal load requirement, such as, 200 group meals at one time. However, with an occasional increase in the number of group meals, to be served, it becomes necessary to purchase baked goods or depend on the required baked goods being brought from the homes of the congregation. The combination cooking and baking facilities as provided are used entirely for the required cooking operations, including that for roasting, when the occasional increase in group meals occur.

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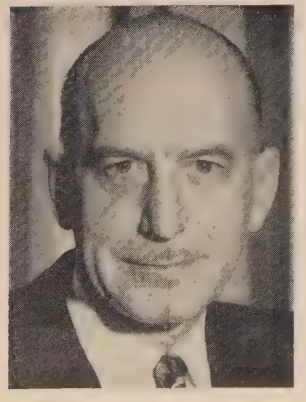
* Excerpts from *Church Food Service.* Complete copies of this 66-page book are available from: The Hotpoint Co., Commercial Equipment Dept., 227 S. Seeley Ave., Chicago, Illinois. Used with permission.



CLARENCE SCHROEDER

Mr. Schroeder is chief food service engineer for the commercial equipment department of Hotpoint Company. Now celebrating his thirty-first year with that organization, he has planned nearly 4,000 commercial kitchens and is in regular demand as a kitchen consultant to architects, industrial, utility, restaurant, and marine managers. He is the author of several books including **Church Kitchens** and **Church Food Service.**

TRINITY METHODIST CHURCH

Trenton, New Jersey

$100,000

Architects: The Ballinger Co.

Pastor: Joseph M. Spang

Building Unit by Unit

COOPERATION of real estate interests and the architects' "patience, understanding, and sound advice" were instrumental in launching the building program for Trinity Methodist Church, Trenton, New Jersey. Joseph M. Spang, pastor, further expressed his appreciation for the encouragement of the architects when the program was in a state of uncertainty.

Options on the 320 x 220 foot site were taken "on faith" in January 1953. The actual purchase of the tract came one year later, in January 1954. In the meantime the congregation had pledged nearly $20,000 in a three-year campaign to raise the $100,000 for the proposed new church. Receipts from the sale of the present church will bring the cash capital up to more than fifty percent of the total figure.

While this work was proceeding, preliminary plans had been submitted by The Ballinger Company, architects and engineers, and had been approved by the congregation.

Following a pattern being used with increasing frequency, the congregation is embarking on a unit by unit long-range building program. The project reported here is the first two units of the proposed program. These two units will afford about 6,800 square feet of space at a cost of about $100,000 without furnishings, or about $14.71 per square foot. At the end of a three-year program the congregation hopes to begin plans for a third wing to house recreational and religious education facilities.

Main Worship Unit

The main entry to the building is on the ground level so that no steps need be climbed. Immediately inside the door is the place for hanging wraps. From the entry are two openings, one leading directly into the narthex and one leading into the fellowship hall and school rooms. From the narthex the worshiper can either go up

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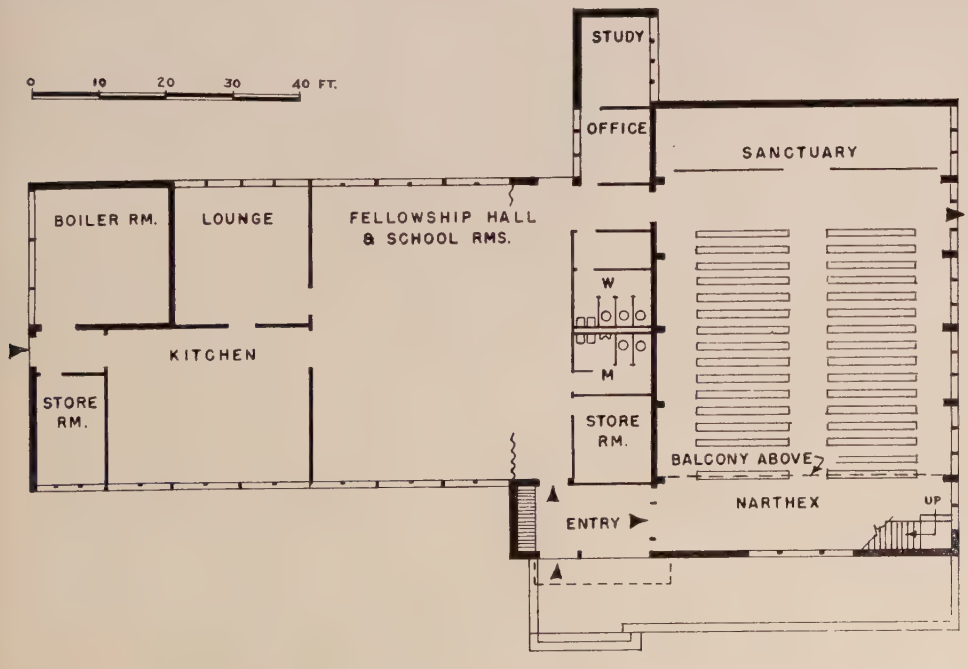


Nave and balcony will seat 240 persons. Kitchen located convenient to serve either fellowship hall or lounge. Fellowship hall serves as classrooms until later wing is built. Entrance well placed for both worship and auxiliary wing. Pastor's study not disturbed by other activities.

Used with permission from the National Council of the Churches of Christ in the United States of America.

Total Contributions from Living Donors

Religious Body	Benevolences: Denominational Budget	Benevolences: Denominational Total	Benevolences: Other	Benevolences: Total	Congregational Expenses	Total Contributions	Foreign Missions	Membership	
1. Adventists: Seventh Day	$ 40,118,187	$ 40,118,187	.....	$ 40,118,187	$ 9,591,739	$ 49,709,926	$ 9,368,260	285,778	1.
2. Baptist: *American Convention	[7]7,556,369	[8]8,300,641	1,898,721	[10]10,199,362	55,154,822	[6]65,354,184	1,754,012	1,513,697	2.
3. *National Convention U.S.A. Inc.	.....	.....	.....	.....	.....	.....	214,443	.....	3.
4. North American General Conference	508,632	613,632	263,350	876,982	2,497,400	3,374,382	177,000	42,751	4.
5. Seventh Day General Conference	52,885	58,970	226	59,196	151,500	210,696	11,740	6,100	5.
6. Southern Convention	.....	.....	.....	52,926,157	252,647,497	305,573,654	10,410,078	7,246,339	6.
7. Brethren: Progressive (National Fellowship)	.....	411,197	.....	411,197	961,921	1,373,118	.....	18,988	7.
8. *Church of the Brethren	1,203,763	2,151,526	98,473	2,249,999	5,562,807	7,812,806	310,744	170,269	8.
9. *The Brethren Church (Ashland, Ohio)	92,998	148,978	7,204	156,182	662,008	818,190	33,060	18,672	9.
10. Brethren in Christ	329,581	329,581	43,801	373,382	393,824	767,206	72,964	6,017	10.
11. *Church of the Nazarene	5,174,854	6,247,570	12,099	6,259,669	27,351,377	33,611,046	1,958,643	269,510	11.
12. Church of God, Anderson, Indiana	1,109,428	1,559,428	.....	1,559,428	9,200,000	10,759,428	401,608	104,878	12.
13. Churches of God in N.A. (General Eldership)	[9]72,868	193,295	.....	193,295	1,249,165	1,442,460	48,262	34,000	13.
14. *Congregational Christian	4,832,368	8,419,252	.	8,419,252	63,367,582	71,786,834	1,833,278	1,310,572	14.
15. *Disciples of Christ	8,410,699	9,275,699	960,706	10,236,405	55,688,759	65,925,164	2,213,041	1,895,686	15.
16. Eastern: American Catholic (Syro-Antiochean)	18,387	18,733	239	18,972	13,566	32,538	1,978	6,122	16.
17. Ukrainian Orthodox Church of America	4,000	5,000	2,000	7,000	10,000	17,000	250	36,816	17.
18. *Evangelical and Reformed	3,354,580	5,279,985	604,688	5,884,673	30,376,594	36,261,267	680,000	774,277	18.
19. Evangelical Mission Covenant Church of America	1,432,245	1,452,454	278,264	1,730,718	4,940,688	6,671,406	519,542	53,608	19.
20. *Evangelical United Brethren	3,745,836	7,207,461	341,566	7,549,027	29,060,571	36,609,598	1,317,299	725,796	20.
21. *Friends: Ohio Yearly Meeting	236,943	236,943	. . . .	236,943	296,969	533,912	74,658	6,042	21.
22. International Foursquare Gospel	776,347	867,155	. . .	867,155	3,812,541	4,679,696	447,691	87,206	22.
23. Lutheran: *American	4,123,992	4,267,308	1,542,954	5,810,262	28,392,725	34,202,987	615,525	581,374	23.
24. *Augustana	5,280,673	5,280,673	618,292	5,898,965	16,304,133	22,203,098	1,686,717	357,286	24.
25. Evangelical	3,240,838	5,150,791	1,553,978	6,704,769	26,608,157	33,312,926	812,785	645,049	25.
26. Free Church[2]	426,329	490,754	10,271	501,025	1,600,001	2,101,026	127,990	47,200	26.
27. Finnish Evangelical (Suomi Synod)	111,372	111,372	. . . .	111,372	563,182	674,554	29,854	22,890	27.
28. Missouri Synod	11,665,760	17,379,086	. . .	17,379,086	71,243,515	88,622,601	1,340,914	1,306,568	28.
29. Norwegian	60,451	67,648	. .	67,648	309,973	377,621	2,809	8,060	29.
30. *United	10,358,517	15,436,694	17,881	15,454,575	60,849,789	76,304,344	2,453,265	1,518,434	30.
31. United Evangelical	311,355	359,143	38,698	397,841	1,870,359	2,268,200	58,980	34,969	31.
32. Wisconsin and Other States	2,113,296	2,376,926	. .	2,376,926	8,568,690	10,945,616	109,000	222,862	32.
33. Mennonite: Conference of Evangelical	138,901	138,901	. .	138,901	88,076	226,977	61,301	2,182	33.
34. General Conference	891,981	1,090,069	170,352	1,260,421	1,483,085	2,743,506	343,590	35,704	34.
35. Mennonite Church	.....	.....	.....	1,950,077	1,480,194	3,430,271	.	66,947	35.
36. Methodist: Free	1,024,900	2,213,909	12,254	2,226,163	5,818,431	8,044,594	527,380	41,298	36.
37. *Methodist Church	35,314,120	52,481,949	. .	52,481,949	292,934,499	345,416,448	11,345,049	9,202,728	37.
38. Wesleyan	741,017	1,198,403	.	1,198,403	5,177,174	6,375,577	249,801	36,038	38.
39. Moravian: Evangelical Unity Czech-Moravian Brethren	23,071	24,147	1,208	25,355	73,551	98,906	1,974	4,336	39.
40. Moravian Church (Northern Province)	180,852	223,311	9,716	233,027	1,228,631	1,461,658	97,304	24,561	40.
41. Presbyterian: Associate Reformed (General Synod)	197,189	289,282	.	289,282	[3]1,020,878	1,310,160	56,567	27,113	41.
42. Cumberland	299,410	387,201	6,209	393,410	2,687,955	3,081,365	105,993	84,776	42.
43. Orthodox	152,196	152,196	. .	152,196	487,043	639,239	64,133	5,999	43.
44. *U.S.	12,308,334	12,720,227	966,185	13,686,412	45,536,571	59,222,983	2,631,937	784,050	44.
45. *U.S.A.	23,874,740	23,874,740	2,384,958	26,259,698	121,850,915	158,110,613	5,862,836	2,571,856	45.
46. *United	2,163,600	2,944,273	255,072	3,199,345	11,598,008	14,797,353	943,500	237,233	46.
47. *Protestant Episcopal	21,457,099	21,457,099	1,274,205	22,731,304	69,348,364	92,079,668	2,712,715	1,775,887	47.
48. *Reformed Church in America	2,198,304	2,636,625	..	2,636,625	12,103,650	14,740,275	827,420	205,090	48.
49. United Brethren in Christ	256,608	470,153	..	470,153	1,334,499	1,804,652	173,444	20,221	49.
Total U.S., 1955	$218,045,875	$266,118,567	$13,373,570	$334,368,371	$1,353,553,358	$1,687,921,729	$65,091,334	34,483,835	
Total U.S., 1954[4]	201,605,428	244,759,213	13,600,189	308,874,662	1,233,766,530	1,547,641,192	60,087,502	33,682,089	
50. Baptist: *Convention of Ontario and Quebec	$ 717,187	$ 807,149	$ 10,113	$ 817,262	$ 2,598,660	$ 3,415,922	$ 231,130	51,297	50.
51. *Union of Western Canada	146,119	180,893	11,756	192,649	929,196	1,121,845	46,077	16,950	51.
52. *United Convention of Maritime Provinces	276,904	319,653	81	319,734	1,263,037	1,582,771	102,179	66,733	52.
53. *The Anglican Church of Canada[5]	1,866,762	3,510,163	.....	3,510,163	14,662,477	18,172,640	125,337	542,053	53.
54. *Presbyterian in Canada	1,152,881	1,152,881	180,750	1,333,631	6,274,974	7,608,605	275,320	183,320	54.
55. *United Church of Canada	5,961,094	6,434,240	592,890	7,027,130	29,881,649	36,908,779	1,432,634	894,556	55.
Total Canada, 1955	$10,120,947	$ 12,404,979	$ 795,590	$ 13,200,569	$ 55,609,993	$ 68,810,562	$ 2,212,677	1,754,909	
Total Canada, 1954	7,475,438	8,790,740	541,527	10,737,629	45,416,497	56,154,126	2,055,264	1,676,488	
Grand Total, U.S. and Canada, 1955	$228,166,822	$278,523,546	$14,169,160	$347,568,940	$1,409,163,351	$1,756,732,291	$67,304,011	36,238,744	
Grand Total, U.S. and Canada, 1954[4]	209,080,866	253,549,953	14,141,716	319,612,291	1,279,183,027	1,598,795,318	62,142,766	35,358,577	

*Member of Joint Department of Stewardship and Benevolence. Source: Reports from officials of religious bodies.
[1]The above figures do not include $2,082,300 received during the fiscal year 1954-55 in a building fund campaign. They are, therefore, not entirely comparable with the figures in last year's Statistics of Giving which figures by mistake included $805,135 received during the fiscal year 1953-54 in the building fund campaign. [2]Reporting for the first time. [3]This figure represents contributions for Congregational Expenses in 1953.
[4]Congregational expenses and total contributions have been revised to include an additional $5,508,883 reported by the Disciples of Christ after publication of last year's report.
[5]This body was formerly known as the Church of England in Canada. The large increase in Congregational Expenses is due to the inclusion of parish capital expenditures this year for the first time.

Per Member Contributions from Living Donors

Religious Body	Benevolences: Denominational Budget	Benevolences: Denominational Total	Benevolences: Total	Congregational Expenses	Total Contributions	Foreign Missions	Reports for the Fiscal Year Ending	
1. Adventists: Seventh Day	$140.38	$140.38	$140.38	$ 33.58	$173.94	$ 32.78	December 31, 1954	1.
2. Baptist: *American Convention	4.99	5.48	6.73	36.43	43.17	1.16	April 30, 1955	2.
3. *National Convention U.S.A. Inc.	.....	.....	.....	.....	.....	.05	June 30, 1953	3.
4. North American General Conference	11.90	14.35	20.51	58.42	78.93	4.14	March 31, 1955	4.
5. Seventh Day General Conference	8.67	9.67	9.70	24.84	34.54	1.92	June 30, 1955	5.
6. Southern Convention	.....	.....	7.30	34.87	42.17	1.44	October, 1954	6.
7. Brethren: Progressive (National Fellowship)	.....	21.65	21.65	50.66	72.31	.....	June 30, 1950	7.
8. *Church of the Brethren	7.07	12.64	13.21	32.67	45.88	1.83	September 30, 1954	8.
9. *The Brethren Church (Ashland, Ohio)	4.98	7.98	8.36	35.45	43.82	1.77	March 31, 1955	9.
10. Brethren in Christ	54.77	54.77	62.04	65.45	127.51	12.13	December 31, 1954	10.
11. *Church of the Nazarene	19.20	23.18	23.23	101.48	124.71	7.27	December 31, 1954	11.
12. Church of God, Anderson, Indiana	10.58	14.87	14.87	87.72	102.58	3.83	June 30, 1955	12.
13. Churches of God in N.A. (General Eldership)	5.08	5.68	5.68	36.74	42.42	1.42	August 1, 1954	13.
14. *Congregational Christian	3.69	6.42	6.42	48.35	54.76	1.40	December 31, 1954	14.
15. *Disciples of Christ	4.44	4.89	5.39	29.37	34.77	1.17	June 30, 1955	15.
16. Eastern: American Catholic (Syro-Antiochean)	3.00	3.06	3.10	2.22	5.31	.32	June 30, 1955	16.
17. Ukrainian Orthodox Church of America	.....	.....	.....	.....	.....	.....	December 31, 1952	17.
18. *Evangelical and Reformed	4.33	6.82	7.60	39.23	46.83	.88	December 31, 1954	18.
19. Evangelical Mission Covenant Church of America	26.72	27.09	32.28	90.30	124.45	9.69	April 30, 1955	19.
20. *Evangelical United Brethren	5.16	9.93	10.40	40.03	50.43	1.81	June 30, 1955	20.
21. *Friends: Ohio Yearly Meeting	39.22	39.22	39.22	49.15	88.37	12.36	June 30, 1952	21.
22. International Foursquare Gospel	8.90	9.94	9.94	43.72	53.66	5.13	December 31, 1954	22.
23. Lutheran: *American	7.09	7.34	9.99	48.83	58.83	1.06	December 31, 1954	23.
24. *Augustana	14.78	14.78	16.51	45.63	62.14	4.72	December 31, 1954	24.
25. Evangelical	5.02	7.99	10.39	41.24	51.64	1.26	January 31, 1955	25.
26. Free Church[1]	9.03	10.40	10.61	33.90	44.51	2.71	April 30, 1955	26.
27. Finnish Evangelical (Suomi Synod)	4.86	4.86	4.86	24.60	29.47	1.30	December 31, 1954	27.
28. Missouri Synod	8.92	13.31	13.31	54.52	67.82	1.03	December 31, 1954	28.
29. Norwegian	7.50	8.39	8.39	38.46	46.85	.35	April 30, 1955	29.
30. *United	6.82	10.16	10.17	40.07	50.25	1.62	December 31, 1954	30.
31. United Evangelical	8.90	10.27	11.38	53.49	64.86	1.69	April 30, 1955	31.
32. Wisconsin and Other States	9.48	10.67	10.67	38.45	49.11	.49	December 31, 1954	32.
33. Mennonite: Conference of Evangelical	63.66	63.66	63.66	40.36	104.02	28.09	December 31, 1954	33.
34. General Conference	24.98	30.53	35.30	41.54	76.84	9.62	December 31, 1954	34.
35. Mennonite Church	.....	.....	29.13	22.11	51.24	.....	December 31, 1951	35.
36. Methodist: Free	24.82	53.61	53.90	140.89	194.79	12.77	September 30, 1952	36.
37. *Methodist Church	3.83	5.70	5.70	31.83	37.53	1.23	December 31, 1954	37.
38. Wesleyan	20.56	33.25	33.25	143.66	176.91	6.93	December 31, 1954	38.
39. Moravian: Evangelical Unity Czech-Moravian Brethren	5.32	5.57	5.85	16.96	22.81	.46	December 31, 1954	39.
40. Moravian Church (Northern Province)	7.36	9.09	9.49	50.02	59.51	3.96	December 31, 1954	40.
41. Presbyterian: Associate Reformed (General Synod)	7.27	10.67	10.67	37.65	48.32	2.09	March 31, 1955	41.
42. Cumberland	3.53	4.57	4.64	31.71	36.35	1.25	December 31, 1954	42.
43. Orthodox	25.37	25.37	25.37	81.19	106.56	10.69	March 31, 1955	43.
44. *U.S.	15.69	16.22	17.45	58.07	75.54	3.36	December 31, 1954	44.
45. *U.S.A.	9.28	9.28	10.21	51.26	61.47	2.28	December 31, 1954	45.
46. *United	9.12	12.41	13.49	48.88	62.37	3.98	December 31, 1954	46.
47. *Protestant Episcopal	12.08	12.08	12.79	39.04	51.84	1.53	December 31, 1954	47.
48. *Reformed Church in America	10.72	12.86	12.86	59.01	71.87	4.03	December 31, 1954	48.
49. United Brethren in Christ	12.69	23.25	23.25	66.00	89.25	8.58	September 30, 1954	49.
Total U.S., 1955	$ 8.03	$ 9.79	$ 9.70	$ 39.25	$ 48.95	$ 1.67[2]		
Total U.S., 1954	7.58	9.20	9.17	36.63	45.80	1.57[2]		
50. Baptist: *Convention of Ontario and Quebec	$ 13.98	$ 15.73	$ 15.93	$ 50.66	$ 66.59	$ 4.50	April 30, 1955	50.
51. *Union of Western Canada	8.62	10.67	11.37	54.82	66.19	2.72	April 30, 1955	51.
52. *United Convention of Maritime Provinces	4.15	4.79	4.79	18.93	23.72	1.53	June 30, 1955	52.
53. *The Anglican Church of Canada	3.44	6.48	6.48	27.04	33.52	.23	December 31, 1954	53.
54. *Presbyterian in Canada	6.29	6.29	7.27	34.23	41.50	1.50	December 31, 1954	54.
55. *United Church of Canada	6.66	7.19	7.86	33.40	41.25	1.60	December 31, 1954	55.
Total Canada, 1955	$ 5.77	$ 7.07	$ 7.52	$ 31.69	$ 39.21	$ 1.26		
Total Canada, 1954	6.30	7.41	6.40	27.09	33.49	1.73		
Grand Total, U.S. and Canada, 1955	$ 7.89	$ 9.63	$ 9.59	$ 38.88	$ 48.48	$ 1.65[2]		
Grand Total, U.S. and Canada, 1954	7.53	9.12	9.04	36.18	45.22	1.58[2]		

[1]Reporting for the first time. Source: Reports from officials of religious bodies. *Member of Joint Department of Stewardship and Benevolence.
[2]The 4,526,478 membership of the National Baptist Convention U. S. A. Inc. has been included in the membership figure for the purpose of calculating the per member contribution to foreign missions.

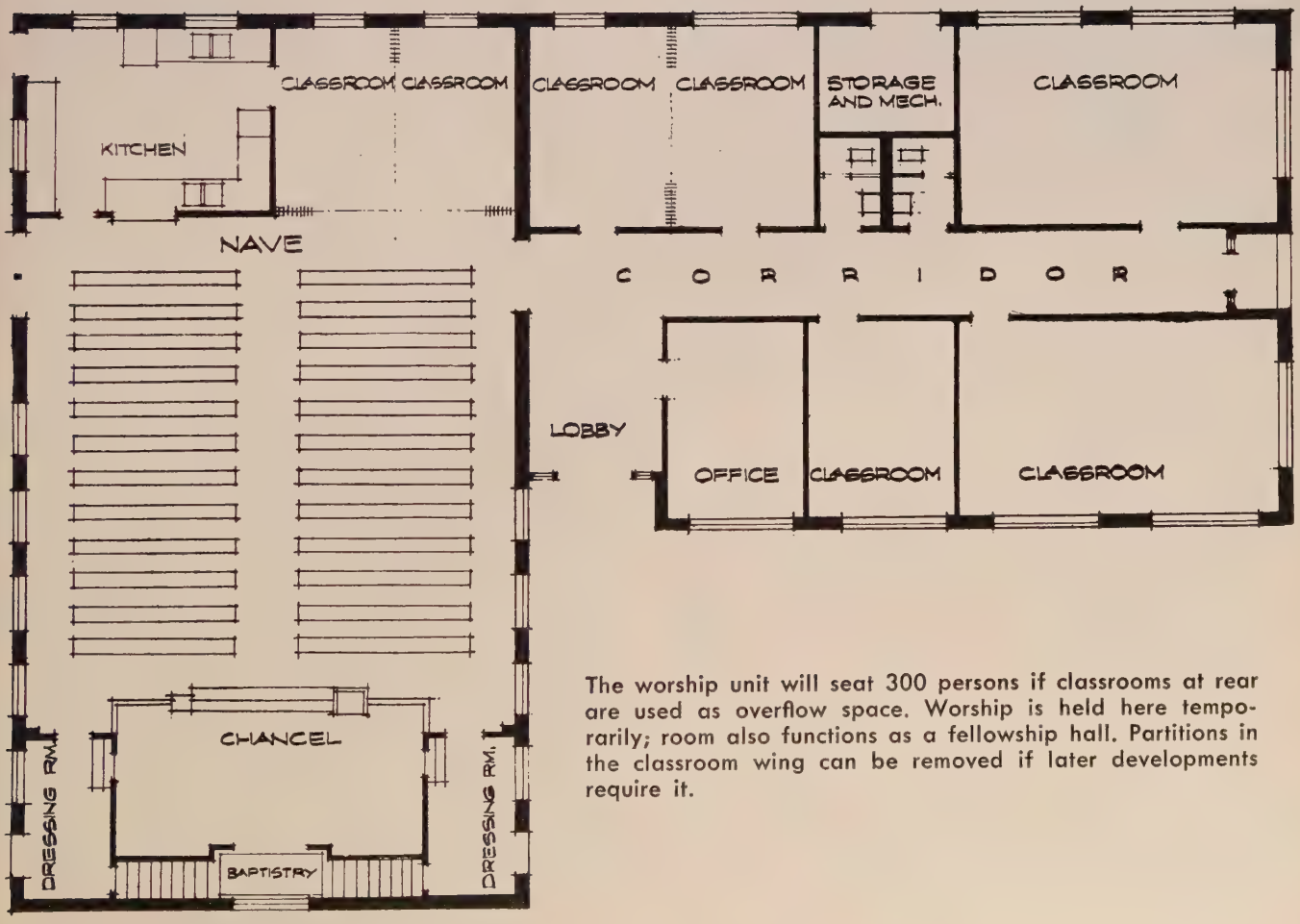
Darrell Baker Photo

Temporary Yet Permanent

NORTHWOOD CHRISTIAN CHURCH
Beaumont, Texas
$61,000
Architect: George L. Ingram
Pastor: Alex Cox

IN THE article on page thirteen of this issue we pointed out the unit by unit technique frequently followed in planning the church building today. This technique was followed by architect George L. Ingram in planning Northwood Christian Church, but with a slight variation from the ordinary use of this plan. The usual procedure is perhaps to build the education and office unit first, then the worship unit, and lastly the social and recreational unit. In the Northwood Christian

(Turn to page 56)



The worship unit will seat 300 persons if classrooms at rear are used as overflow space. Worship is held here temporarily; room also functions as a fellowship hall. Partitions in the classroom wing can be removed if later developments require it.

Basic Skills for the Preacher's Wife

Marguerite E. Wright*

THERE are always people to tell the minister's wife what she ought to do. There are innumerable books suggesting plans, programs, etc., that she ought to follow. In spite of all this there is a great deal of vagueness about the basic skills and training which a woman who expects to marry a minister should acquire. The "perfect" pastor's wife never lived and never will, but sound training for the very special kind of life she will lead is the road to a richly rewarding experience. It is not enough to fall in love with the minister. Fall in love with the Christian way also, and acquire the disciplines to promote it.

The minister's wife, like her husband, should have as much academic education as possible. If she is a college or normal school graduate, good. If not, she ought to supplement her education by reading, study, part-time courses, etc. Mending the fences is not enough, though. Graduate or non-graduate, she should realize that a systematic program of reading and self-improvement has to cover a whole life time. Our world has shrunk and human knowledge has grown. Even a country pastor's wife is expected to discuss world affairs and the latest scientific discoveries with a reasonable degree of self-confidence.

The academic skills most useful to the pastor's wife can be found in the fields of writing, public speaking, teaching, psychology, biblical history, and study. It is very valuable to have a minister's wife who can write little skits or plays, compose small poems, or type up a few children's stories. If you have a talent along these lines, it may become a very absorbing hobby and even a money-making avocation.

Woe betide the poor preacher's wife who never learns to stand up and make an interesting speech. The minister's wife is always being called on to "say a few words," lead a discussion, or pray in public. The best way to get this skill is to take a good practical course in public speaking and then practice, practice, practice!

* Johnstown, Pennsylvania

Next to writing and speaking, teaching ability ranks high in usefulness. There's always a Sunday school class in need of a teacher, or a group of some sort that needs a leader. If you have not had any teacher-training courses in school, by all means take some leadership training work from your denomination.

The age in which we live makes it imperative for those in positions of leadership to know and use many principles of psychology. There are many excellent books in the field. Through a course of regular reading and a little practice in using what you learn, you can acquire some ability in the field of human relations.

Now what about the business side of your life? You will never regret the time or the effort you have to spend in learning shorthand, touch typing, and mimeographing. Most churches do not have a secretary. You can save your husband and yourself many headaches if you can type the special reports, copy the plays, write the letters and get out the church bulletin. Furthermore, if you ever have to earn money, your business skills will be of great value. You may not have to do all these things, but it will make you very happy to know that the skills are there if you find it desirable or necessary to use them.

Don't forget your social skills! Learn to cook, and cook well. Develop a few pet recipes—a good cook helps make a contented husband. Think of all the covered dish suppers and banquets at which your dish will be pointed out! Be known as a wonderful cook. Study, practice, and imagination will make this dream come true. It is very doubtful whether you will have either the time or the strength to bother with "perfect" housekeeping. The pastor's home must be neat and clean, but fussiness and excessive neatness do not fit into a comfortable, hospitable parsonage. Learn to shop wisely for furniture that is well built and will last a long time.

In addition to cooking and homemaking, try to have a couple of other social hobbies that you can share with the women of your church. Sewing, knitting, quilting, or canning foods are all good and useful ones.

With all your getting, don't forget to develop a loving and understanding heart. If you enlarge your skills to the utmost you will never be lonely or bored. You will be the kind of woman that others will love and seek. Then having drawn people to you because you can serve them, you will be able to hold them forever with the love of Christ that they find within your heart.

The Pastor's Wife

This department offers a forum for discussion of the social, family, and religious opportunities of the minister's wife. Correspondence invited.

EDITED BY MRS. JOYCE ENGEL

From a Garage--Up!

CHURCH of the Valley (Congregational), Santa Clara, California, began in a garage in July 1952. The minister, John C. Carroll, with the permission of the Comity Commission of the Northern California and Nevada Council of Churches, the Northern California Congregational Conference, and the Congregational Christian Board of Home Missions, began a door-to-door canvass of the area.

Music was from an old pump organ fitted with a vacuum cleaner motor. Baptisms were made from a candy dish. An awning protected the patio congregation from the sun—but not the rain.

Six months after the project was begun a hundred members had been added to the church roll. Another six months and a building fund canvass resulted in pledges of $20,000. Coupled with denominational home mission aid, this allowed construction to begin on a chapel plus a multi-purpose building, dedicated in December 1953, a year-and-a-half after the first garage service.

Almost immediately it became necessary to hold double services for both church and Sunday school. Soon it was necessary to expand even more, and as the church reached its second birthday a second fund-raising drive was launched. An amazing

(Turn to page 49)

CHURCH OF THE VALLEY

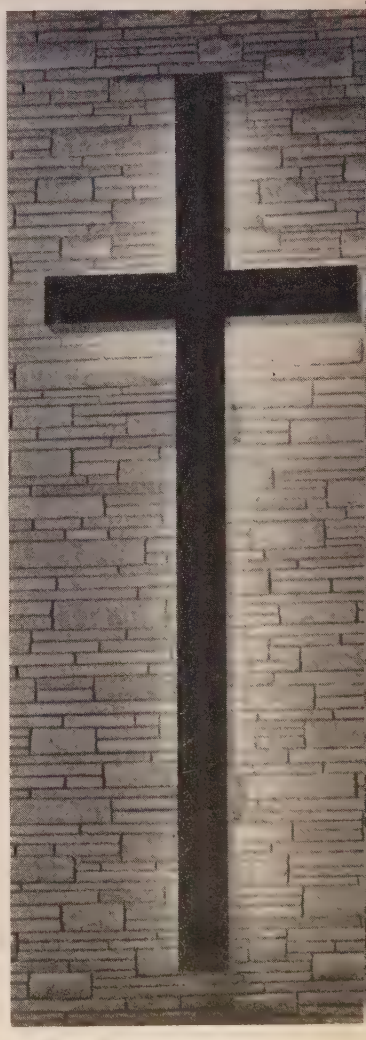
Santa Clara, California

$49,000

Architect: Kingsford Jones

Pastor: John C. Carroll

Lionel Berryhill Photo



Night view of the redwood cross set on a background of Arizona stone, recessed into the exposed end of the building.

Note the simple lines used to create beauty. Reredos is of Arizona stone, the opposite side is the background for the exterior redwood cross. Colored concrete floor and colored plaster textured walls contrast with the redwood woodwork to give a soft atmosphere.

DAVID A. MacLENNAN

Dr. MacLennan was born in Boston, of Scottish Canadian ancestry. He holds a B.A. from University of Manitoba and a B.D. from McGill University. He also has honorary degrees from Yale University and University of Toronto. For the past 6 years he has been Professor of Homiletics and Pastoral Care at Yale University Divinity School, and has just left that position to return to the pastoral ministry as minister of Brick Presbyterian Church, Rochester, New York.

Priming the Preacher's Pump

David A. MacLennan

TWENTY-NINE years ago a woman novelist named Mary Webb died in her native England. Her fame has grown chiefly since her death. You may have read one of her somber and passionate novels of the Shropshire countryside she loved intensely. In her first novel, *The Golden Arrow* (1916), there is a passage which is a parable for preachers and Christians of all vocations. It is relevant to the season of Lent toward which we move. (Next month's third Sunday is the first in Lent).

Deborah Arden, the heroine, is pictured standing on the heath looking up at an old signpost; and the author writes:

> The signpost looked, with its outspread arms against the dim reaches of the heather, like a crucifix under the troubled sky. It stood with forlorn gallantry between the coming storm and its prey. It would be lashed by rain all night; lightning would play around it. . . . Deborah, looking at it wondered if she would ever be lonesome as it was, set up for sign, a mark for the storm pointing vaguely whither?

To many of our contemporaries the Church resembles that old signpost. They are glad to see it as a kind of familiar reassuring landmark. They may not use it, certainly not to give them needed direction to take the right road to the city of God. But when the Church uplifts the cross, and him who made the cross the symbol of God's redemptive love, many modern pilgrims stand like Deborah Arden, gazing at it, wondering if it is indeed the one sure signpost. Does every man's soul, seeking a refuge from the coming storm, look hopefully to where the cross points? When the seeker looks at this ancient signpost is the writing too faded to read? Wrote a Christian editor three years ago:

> The prodigal, at the end of his tether, has haunting memories of his long-forgotten home, and remembers the old road over the hill. But he has lost his way, and as he gazes at the cross, looking for some direction, he wants someone to help him decipher the faded writing which might guide him homewards.

What do you mean "homewards?" And who will decipher the writing? "Home" is in God. Remember Isaac Watts' grand paraphrase of Psalm 90:

> Our God, our help in ages past,
> Our hope for years to come,
> Our shelter from the stormy blast,
> And our eternal home.

Who is the interpreter? Christ's messenger, the herald of the good news, the preacher! And the writing? Christians of all theological backgrounds agree that its core is John 3:16—and 17 too. We may differ as to the interpretation and application of the message, prefer Saint Paul's or Paul Tillich's version—but the signpost of the cross points to the heart of God, to his self-giving in the divine son of his love. It is "beneath the cross of Jesus" that we know we are loved creatures, accepted when we are unacceptable, and called to unlimited trust in God and unlimited self-giving to others in the grace of Christ.

In this month's sermon seeds, the last two are for the first two Sundays of Lent. If the suggestions offered do not appeal—or not at this time, you may wish to plan and begin a series of Lenten sermons. A course of meditations could follow "What they said at Calvary" or "Words and Actions during the Supreme Tragedy." A simpler, more direct general title for such a series might be "Words at the Cross." (1) "What the Governor Said" (John 19:22); (2) "What the Important People Said" (Matthew 27:12, 13 and parallel passages in other Gospels); (3) "What the Spectators Said" (Matthew 27:39, 40, 47, 49); (4) "What the Church Leaders (or Religious Top-Brass) Said" (Matthew 27:41-43); (5) "What the Condemned Criminals Said" (Luke 23:39-42); (6) "What the Army Officer Said" (Mark 15:39); (7) "What the Crucified Said" (Here the seven last words of our Lord could be the basis of a brief meditation, or one of them might be chosen for a Sunday sermon and the others woven into Holy Week addresses.)

You may have a service on Ash Wednesday. In the 1954 Episcopal anthology of "thirty sermons for the laity" entitled *Go Preach!* (edited by Theodore O. Wedel and George W. R. MacCray. Seabury Press, Greenwich, Connecticut), Charles A. Myers has a ser-

(Turn to page 60)

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Plagiarism and the Development of Originality

(From page 7)

By that time publishers were promising that no duplicates would be sent to towns. In return, the purchaser was expected to refrain from preaching any of his purchases outside his own parish. According to the author of the study, which was limited to the Church of England, some 1,200 bought sermons were being preached every Sunday.

A few enterprising sermon publishers even saved the cost of employing writers. They sent clerks into the churches of prominent preachers and had them take down their messages. Known to the trade as "cat's meat sermons," they were produced in such quantity that a purchaser could find almost any type discourse he wanted. As an added attraction, many of them were advertised as "beautifully written and legible to the weakest eyes."

Modern copyright laws, enacted late in the nineteenth century, gradually brought an end to the open theft and sale of religious discourses. Meanwhile, the literary conscience had become much more sensitive. By 1900 it was generally acknowledged that extensive use of another person's ideas and/or language, without permission or acknowledgement, is best described by the blunt word, *theft.*

A Matter of Conscience

Except in very rare instances, plagiarism is a matter for the conscience rather than the courts. Even in cases of overt violation of copyright, few publishers of sermons will take action. (That is not true of such literary properties as short stories, novels, motion pictures, stage plays, radio and television plays.)

There are no hard and fast rules by which to govern one's use of material from printed sources. Courts have consistently held to a policy of judging each case on its own merits. "Fair usage" is the rule of thumb.

Oral delivery of copyrighted material seldom involves legal rights, no matter how flagrant the violation of ethics. And in the case of material prepared for publication, two simple steps will prevent the possibility of an embarrassing situation. Simply give credit where credit is due, and in the case of long or especially vivid quotations, write for permission before using them.

How long must a quotation be in order to require a letter of permission?

In preaching, such permission is seldom needed. However, there have been some recent cases in which sermons published posthumously were attacked by authors whose rights were violated. So even in preparing manuscripts for one's own pulpit, it is well to make notations concerning sources used. And in writing for publication it is routine to secure permission to use any quotation of more than three or four sentences—or two lines of poetry. If a copyright notice reads, "No part of this work may be reproduced in any form without permission in writing," it is necessary to secure permission for even one-sentence quotations. Most publishers and other copyright owners readily grant permission to make reasonable use of their material.

Part of our modern dilemma arises from false ideas concerning the nature and worth of originality. There seems to be a widespread opinion among ministers that one who borrows from others is somehow guilty. This feeling is vague and undefined, but real.

It fails to take into account the true meaning of originality. Major General J. G. Harbord, chairman of the board, Radio Corporation of America, once defined originality as "the ability to put two things together, not to make a third thing equal to the sum of the other two, but superior to the sum." Note that this entire definition rests upon putting together ideas and materials taken from others. There are few really new ideas. It has been estimated

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Zion Lutheran Church, Hopkins, Minn.
Architect: Lang & Raugland, Minneapolis, Minn.

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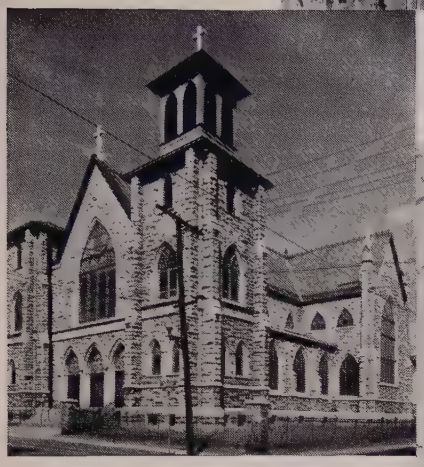

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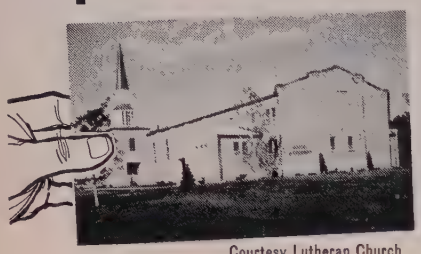

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that if the Cinderella story were to be excised from the literature of the world, "more than fifty percent of dramatic literature would be wiped out with it."

If originality were defined as the creation of entirely new products or ideas, without dependence upon the work of others, few if any of the world's masterpieces could be termed original. Sterne borrowed most of the best passages in *Tristram Shandy;* he imitated Rabelais and took material bodily from Pope and Swift. According to Alfred Einstein, Handel leaned heavily upon Erba, Urio, Stradella, and numerous others. Shakespeare boldly appropriated ideas from Chaucer, Boccaccio, North, Holinshed, Lodge, and no one knows how many others.

An obscure contemporary of Shakespeare attacked him for alleged borrowing from him, and described the bard of Avon as "an upstart crowe beautified with our feathers that with his Tyger's heart wrapt in a player's hide supposes he is as well able to bumbast out a blank verse as the best of you." Shakespeare may have borrowed from Robert Greene, as he certainly did from many others. But, says E. R. Richardson, "he was not a plagiarist, for by subtle alchemy ideas passed through him and were converted into gold that was his own." Einstein points out that neither Bach nor Mozart nor Handel was entirely original; then he adds: "Handel *made* something out of his thefts. . . . Even where he copied, so to speak, word for word, the copy became *in* and *through* the new context, his property." Kipling, bolder than most who commit words to paper, put it like this:

When 'Omer smote 'is bloomin' lyre,
He'd 'eard men sing by land an' sea;
An' what 'e thought 'e might require,
'E went an' took—the same as me!

In that saucy verse we may discover a positive approach to the problem. No man need be ashamed of giving credit to those from whom he has gained ideas or material. But any man is rightly ashamed when he is detected preening himself before an admiring audience, adorned with feathers which he claims are his own, but are not.

Few congregations will think less of a minister who frankly states that the outline of a sermon was adapted from Wesley, or one of its major points from Spurgeon. Failure to make such acknowledgment is a way of claiming complete originality. And when a supposedly original sermon is found in a book, the minister descends in the estimation of his people.

Sydney Smith frankly announced that he preached Channing's sermon on war in St. Paul's. "I thought I could not write anything half as good," he said, "so I preached Channing." Southey advised James White, a young minister, to adapt the best sermons of pulpit giants to his own congregation. Addison put it even more bluntly: "I could heartily wish that more of our clergy (would read sermons of others) and instead of wasting their spirits in laborious compositions of their own, preach those penned by great masters."

Such advice may or may not appeal to the modern preacher. Certainly, he will wish to be honest with himself and his congregation if he follows it. But if he decides to produce most or all of his own sermons, he can develop originality to such a degree that he does not need to stoop to plagiarism. There are only three major aspects to the enhancement of one's creative power: work, time, and vital concern.

No Substitute for Spade Work

After a long period of active association with writers of many types, George H. Doran concluded that intellectual indolence is the chief cause of "assimilation or plagiarism."

It is well known that Coleridge regarded his *Kubla Khan* as having been produced by "inspiration." He actually composed nearly three hundred lines while in a profound sleep; upon awakening, he was unable to recall all the poem, but remembered more than two hundred lines of it. A literary critic has studied large numbers of books to which Coleridge referred in his diary, and has concluded that words, phrases, and sentences in *Kubla Khan* were unconsciously borrowed from many sources. When the poet read, "the mind moved, like the passing of a magnet, over pages to all seeming as bare of poetic implications as a parallelogram, and drew and held fixed whatever was susceptible of imaginative transmutation."

Many ministers are under pressure to prepare two sermons a week. Even under the best of circumstances it is all but impossible to maintain high quality with such an output. Since much corn that goes into the grist mill of the mind is reduced to chaff and lost, it is always necessary to put in more than one expects to get out. A high level of productivity demands an even greater rate of intake. Without wide reading, "inspiration" could not have produced *Kubla Khan.*

A major factor contributing to sermonic dishonesty is, without doubt, extensive reading of published sermons. These volumes, however noble they may be, resemble precooked baby food, from which all the lumps have been carefully removed. Such food requires no chewing. One may ingest it almost

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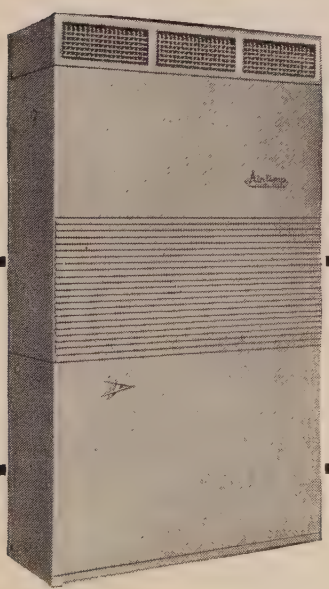

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without effort, and digest it with equal ease.

Creativity demands mental exercise; it never comes until one begins to stretch the muscles of his mind. Hence comparatively difficult books will yield richer results than easy ones. Effective and original sermons grow from reading history, theology, philosophy, biography, psychology, and allied works. Biography and history are of course especially fruitful in illustrative materials. Every minister should spend some time every week in the company of the early fathers, the saints, and the Reformers. Great souls and keen minds necessarily affect all who touch them, however remotely.

Narrow specialization should be avoided. Ideas transplanted from one field to another frequently take root and bear rich fruit. So, without attempting to be an amateur commentator on the advance of science, the minister should read in such fields as physics, biology, astronomy, geology, and related disciplines.

Unless your memory is phenomenal, you will find it best not to rely too heavily on it. Read with a pencil in hand. If a volume is your own, do not hesitate to mark it. Should it be borrowed, make notes as you read and copy significant passages when you have completed the book. (In making such extracts, be sure to note the source.) Should you be struck by an idea or statement from which you have a flash of insight, take care to note its application; hours or days later you may prod your memory in vain—the particular combination of circumstances under which the inspiration came cannot be duplicated.

As with reading, so with thinking, playing, eating, traveling. Creative giants have testified to the importance of a notebook or sketch book in which to record flashes of inspiration. In the midst of a conversation Mozart would say: "Do not speak to me. Do not disturb me. There is a song in my ears. I must set it down."

No matter how fresh and vivid a thought, it can be lost unless it is immediately committed to writing, even though in sketchy form. Modern literature has no more vivid expression of this psychological phenomenon than that which Lewis Carroll places on the lips of the Queen in *Jabberwocky*:

> "The horror of that moment," the King went on, "I shall never, *never* forget."
>
> "You will, though," the Queen said, "if you don't make a memorandum of it."

Once you have accumulated a quantity of notes from your reading and observation of life they must be arranged in such fashion that you can find the material you want when you want it. There are many different systems, based upon files, scrapbooks, and notebooks. One system is discussed in Chapter VI (of the book from which this article is taken); any method is of value if it works. Enriched by a quantity of diverse material, one may find the bones of a sermon in a published work; place new flesh upon the skeleton and it emerges so stalwart and vigorous that it deserves to be called your own.

From Incubation to Illumination

Ideas tend to be more like oaks than gourds. With rare exceptions, they do not mature fully until they are given a considerable period for unhurried growth. Psychologists are generally of the opinion that the subconscious mind —whatever that may be!—is a significant, even an essential, factor in true creativity.

"A good subconscious that has handled ideas long enough emits them in forms that their parents can scarcely recognize," says a literary analyst. Voronoff points out that there is often "a kind of collaboration between the conscious and the subconscious . . . [and] subconscious work is usually produced only after a long period of conscious incubation."

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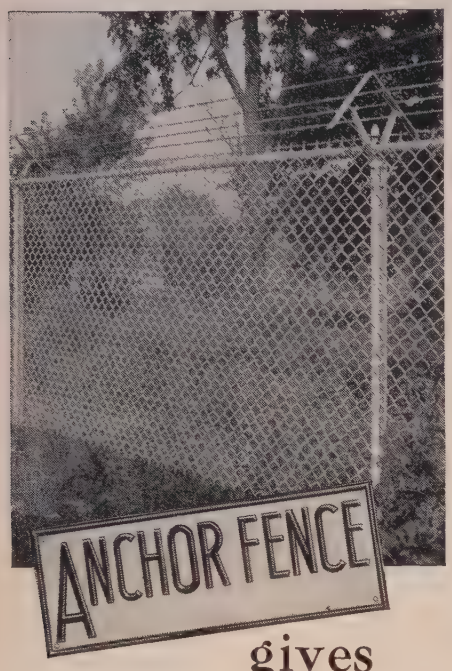

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Basing his conclusion upon the matchless mind of Shakespeare, Armstrong says, "Memory is so allied with other functions that it does more than record. . . . Its products can become so changed from what they were when registered that in comparison they may be described as imaginative."

When ideas emerge from the subconscious they are likely to startle the mind. Ancient poets, feeling themselves incapable of having produced their own verse, attributed their work to the Muses. Socrates attributed many of his ideas to a familiar spirit. Emerson testified to his conviction that his mind "could not possibly be the source of the ideas that came to him in his creative moments." Stevenson credited his most brilliant work to "the brownies." Joel Chandler Harris repeatedly said he had no literary skill, and that his "other fellow" did the work, while he got credit.

"Unconscious rumination" was deliberately practiced by such diverse craftsmen as Lafcadio Hern, Holmes, Tolstoy, Schopenhauer, Condorcet, and Coleridge. Goethe depended heavily upon "the subconscious activity within us, which unites in a free understanding with our consciousness in such a way as to produce a unity which surprises the world." When Haydn found himself unable to produce, he would slip into the chapel with his rosary, turn his mind from his work and say a prayer. "Immediately ideas came to me," he testified. Bertrand Russell early adopted the practice of thinking intensively on a topic for some time, then shifting his mind to another problem. After some time elapsed, he would "return consciously to the topic and find that the work has been done."

Scientific discoveries tend to be more clear-cut in their originality than most literary works. As a result, it is in this field that we find the most spectacular evidence concerning the value of committing ideas to the mind in order that they may be mellowed by time.

It is of course clear that time is not a substitute for work, but a supplement. Most of the men discussed in this article have been marked by great productivity. Einstein once told a friend, "I think and think, for months, for years. Ninety-nine times the conclusion is false. The hundredth time, I am right." Faraday worked for twenty-three years on his hypothesis that magnetism and light are related, before devising the first experiment that led to a positive result.

Once one has paid the price by performing intense labor, he may reap a harvest when time has done its work. Many of Newton's mathematical discoveries actually came to him during his sleep or immediately upon awakening. August Kekule solved the problem of the constitution of the benzene molecule while drowsing on top of a London bus. Frederick Banting discovered insulin as a direct result of a "hunch" that awakened him at 2:00 A.M. on October 30, 1920. It is significant that he had read two medical works, apparently unrelated, before going to bed. He saw no connection between the data in the two studies—but his mind continued to work on the problem after he fell asleep.

Beecher once preached a new sermon daily for eighteen months. He did it by keeping numerous themes in his thinking; several days ahead, he would select one, work on it, then put it aside. On the morning he expected to use it he would produce the finished version very rapidly. It is significant that dabblers and dilettantes seldom report illumination. Persons of great productivity can work on many ideas concurrently, taking each out when it "ripens," and quickly putting it in finished form.

There is no precise understanding of the mechanics of inspiration. William H. Easton concludes that it is "evoked by intense deliberate thinking, which forms new combinations of ideas after the thinking has ceased." He hastens to add that "illumination is not incited by easy-going thinking, but it prepares for action whenever the mind struggles with some obstacle."

This process is not without its dangers; the history of religion is replete with trances and visions that proved barren. And even in the field of science at least one observer has noted that inspiration does not necessarily lead to outstanding work, "for it may even result in the production of illusory values which for others are not values at all."

Consequently, the seeker for originality must be aware of the dangers associated with "inspiration." He must recognize that knowledge of the process is too limited to provide precise directions by which it may be used. At the same time, it is impossible to escape the conclusion that there is no true originality without some degree of illumination. An alert mind confronted with a problem, supplied with materials more or less vitally related to it, and given ample time to do its work, is likely to yield something quite fresh.

Dynamic Power of Great Devotion

Hard work, stretched over a long period of time, does not always result in creativity. There is at least a third element which in some respects is more difficult to analyze than the other two. If that element must bear a label, the most suitable is "devotion."

MEMO

To the Minister, Organist, Choir Director, Organ Committee Member . . .

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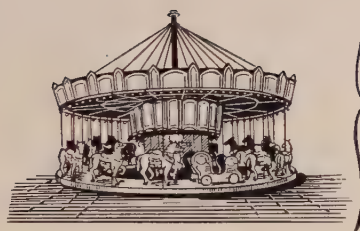

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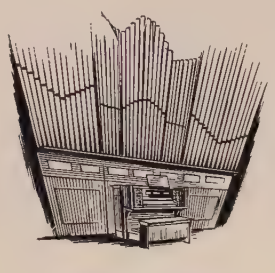

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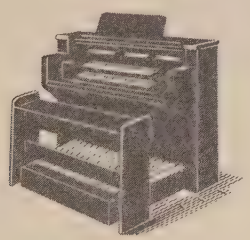

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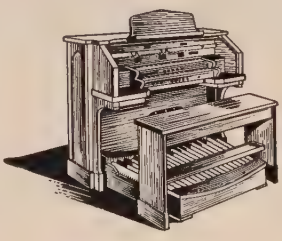

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Perhaps a physical analogy will make clear the role of devotion. Suppose you are given iron filings and powdered sulphur; from these raw materials you must create something new. You get an adequate supply, mix the substances thoroughly and let the mixture stand for an indefinite time. At intervals you look to see whether anything new will be produced. Despairing, you place the unchanged mixture into a spoon and expose it to a flame. Under the impact of heat the ingredients become iron sulphide. Nothing remains of the original ingredients; a new product has been formed. Its qualities could not possibly be predicted from a knowledge of the properties of iron and sulphur.

Intense emotion frequently causes raw materials in the mind to unite in a totally unpredictable fashion. Shakespeare's imagination was undoubtedly affected by emotional factors. In the process of making a notable discovery Newton sometimes felt "a sense of ecstasy—a wave of emotion so intense that he was forced to stop work for a time." Voronoff points out that Wagner's love for Mathilda Wesendonck was the flame that fused gross ingredients into *Tristan and Isolde*. He concludes that Dante's adoration of Beatrice was an important element in creation of the *Divine Comedy*, and shows that Goethe's *Faust* was thirty years in the writing because it had to be sustained by "various and violent passions."

If emotion is an element is secular creativity, how much more can pure love of God contribute to the originality of the preacher! It is perhaps at this very point that the heaviest casualties occur. Absorbed with the material—with an institution, its building, congregation, and program—one *cannot* achieve and maintain a kindling passion that is pure and undefiled.

It was holy love, no less than zealous cultivation of the mind, that produced the originality of the great pioneers of religion. To the degree that the modern minister succeeds in finding such a passion he will enhance his development of originality.

Conclusions

Ministerial plagiarism developed as a by-product of the Reformation, and still flourishes widely. It has been fostered by a strong, but perhaps unjustified demand for "complete originality." More important as a matter of conscience than law, it may be completely eliminated by common-sense application of two rules: (1) give credit where credit is due; (2) secure permission to use any material about which there is doubt as to your right to borrow.

Originality may be cultivated through intensive and extensive reading, careful observation, unhurried assimilation of ideas and problems, and zealous attention to spiritual health. Here are a few specific suggestions:

(1) Read the scriptures regularly, with an open mind. It is preferable to devote the last waking hour of the day to this discipline in order that great ideas of the faith may permeate the subconscious mind.

(2) Read much; hunt, fish, and play golf in moderation—if at all. Pay great attention to history, biography, philosophy, devotional classics, and the humanities in general. Do not neglect the physical sciences; avoid excessive reading of contemporary sermons.

(3) Keep your ideas, problems, and homiletical gear in such form that nothing will be permanently lost. Read with pencil in hand; carry a notebook at all times.

(4) Never force the development of an idea. Give it time to mature, with the certainty that you will receive insight and the possibility that inspiration will be given you.

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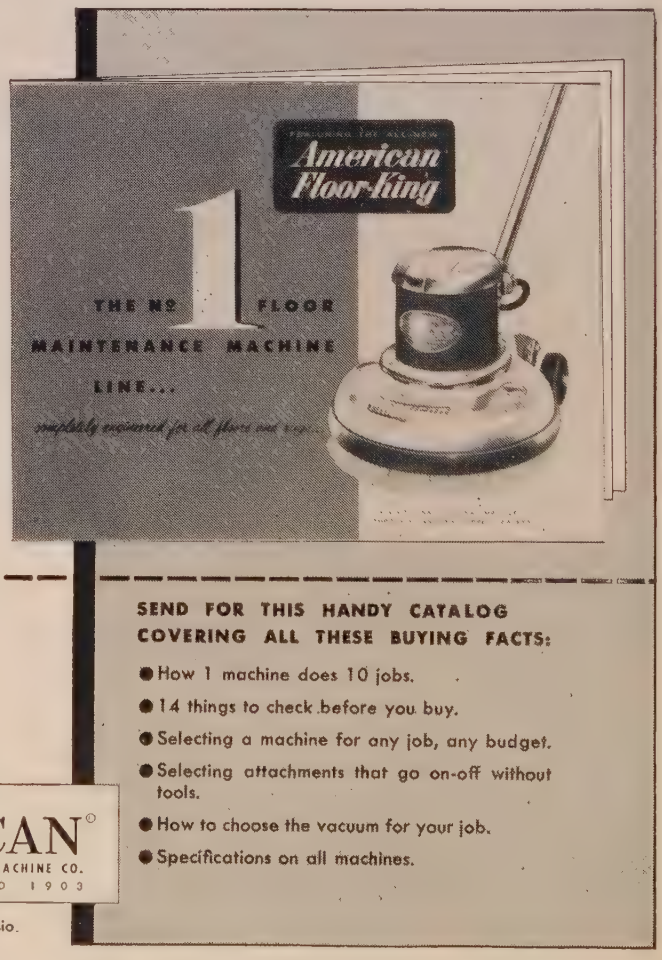
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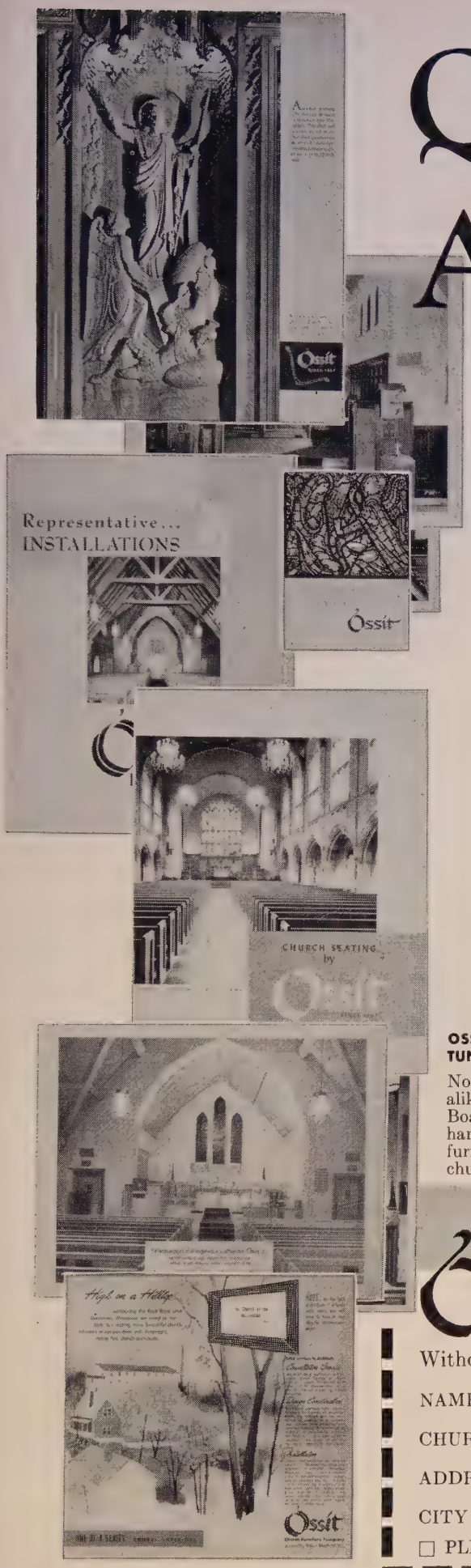

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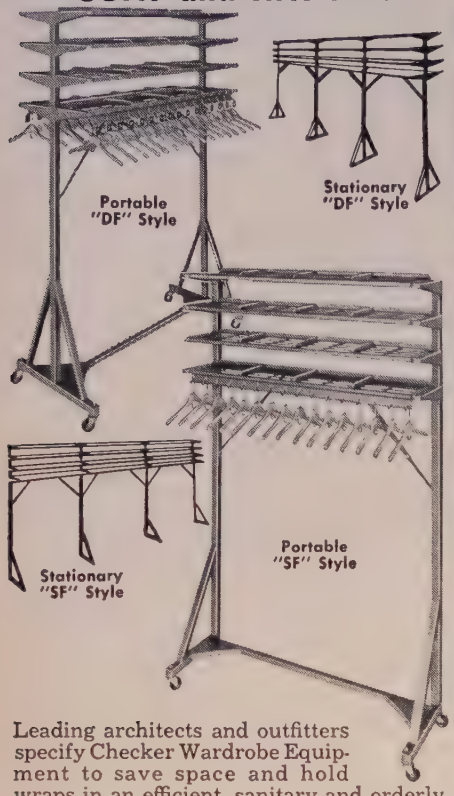

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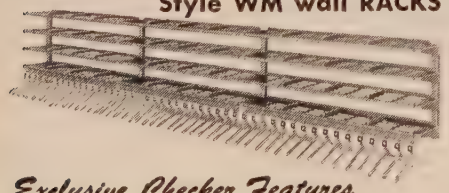

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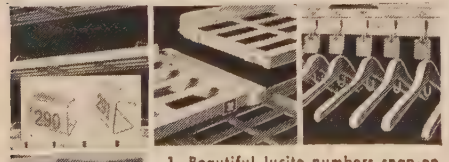

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But Do Not Forget the Means

John Schmidt

Dr. Schmidt is pastor of Indianola Lutheran Church, Columbus, Ohio. From 1950 to 1953 he was in Europe for the Lutheran World Federation, first as Director of service to refugees in Germany and later as Director of all operations at Geneva. He was a delegate of the U.L.C.A. at the World Conference on Faith and Order at Lund. He has served as a seminary professor and is an author and a translator of several books.

"WHY don't you join in our family prayers, Paul?" asked the father, heatedly. This father was a pious man, even though the community was more impressed by his stinginess. "I was about to pray for God's blessing on our neighbors, down the road, whose barn and stock were burned last night," he said.

But his son was too angry to be polite: "If I had barns as well filled as yours, I would not bother God about that. I'd answer my own prayer!"

That was a blunt answer, but not too blunt. For that is an obligation I must assume whenever I pray. Surely I have no right to ask God to get other Christians to do what I myself will not do. In a lesser known novel by Mrs. Gaskell there is an account of family prayers in a Scottish parsonage of an earlier century. The minister offers a long prayer that includes intercessions even for the animals. When he concludes, even before anyone has risen from his knees, he speaks to a servant.

"John, did you see that Daisy had her warm mash tonight? For we must not forget the means, John—two quarts of gruel, a spoonful of vinegar and a gill of beer—the poor beast needs it. I fear it slipped out of my mind to tell thee; and here I am asking a blessing and neglecting the means, which is mockery."

That is why, for example, the offering belongs together with our prayer in the service!

Dare I pray for blessing upon the church universal if my own interest and support stop outside the doors of my own church? May I pray God to "send forth (his) light and (his) truth unto the uttermost parts of the earth," if I consider foreign missions only to be "women's business?" Have I the right to pray for the great task the church faces in our own country, with its expanding suburbs and its shifting population, if I am unwilling to answer my own prayer by assuming my share of the financial cost (and perhaps giving the life service of my son as a missionary pastor) through which alone these needs can be met? "We must not forget the means."

These means include more than my offerings, certainly. My prayer for good government and a peaceful world requires me to register and vote, to study the issues our world faces and to write my views to our servants in the Congress. My prayer for the sick and needy must involve me in visiting the neglected aged and ill of my church and community, even though I might prefer watching TV. My petitions for the homeless are mockery if I "forget the means" and neglect to find jobs and housing for those who might enter our country under our immigration laws. Real prayer is expensive.

Isaiah 58 is only one Biblical passage through which the Lord is saying, "Why don't you answer your own prayers? Why bother me with so many requests that you really aren't interested in yourself?"

God knows when our prayers are real and are deserving of an answer.

A little girl was very much worried because her brother had built some traps to catch rabbits. In spite of her tearful pleas he refused to change his plans. Knowing this, her mother was surprised at the quiet confidence with which her daughter went to bed. When she asked about it, the little girl replied, "I prayed and I prayed and I prayed that God wouldn't let any little rabbits get caught in the traps. And then I went outdoors and broke the traps into a million pieces."

Do you pray like that? If not, you aren't praying. You are "forgetting the means."

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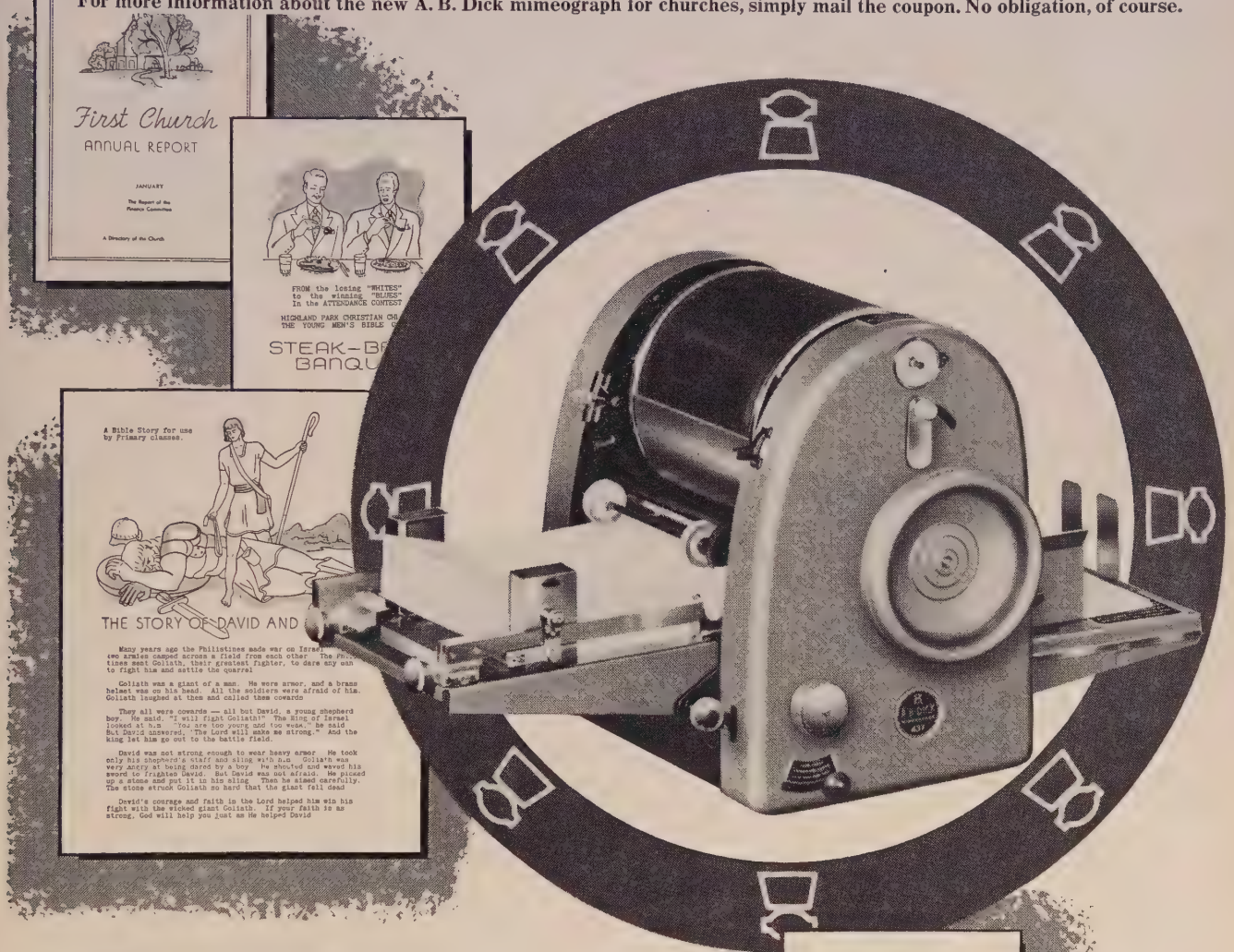

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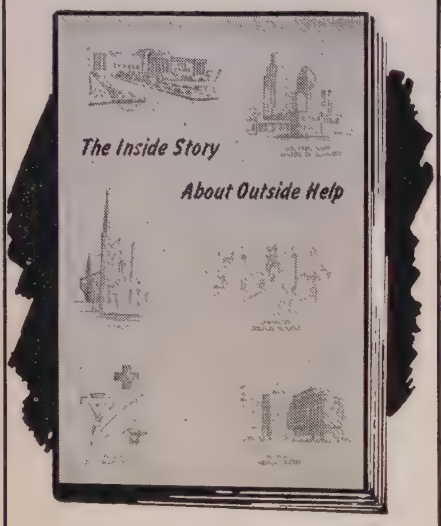

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Rediscovering Audio-Visual Aids

Stanley I. Stuber*

A report on the use of audio-visuals at International Christian University in Tokyo.

WE are beginning to take audio-visual aids for granted in this country. In other countries it is different. Even in such an advanced nation as Japan the use of audio-visual aids, while developing rapidly, is still on a relatively elementary level. One of the most hopeful signs in this area is the new Audio-Visual Center connected with the International Christian University in Tokyo. This has been pointed up by a recent grant of $2,500, which was recently received from the Asia Foundation for special equipment.

A Pioneering Venture

Headed by Professor Mitoji Nishimoto, "father of education by radio" in Japan, and Dr. Roy E. Wenger, Fulbright scholar from Kent State University in Ohio, now serving at I.C.U., the Audio-Visual Center is pioneering in getting a greater variety of audio-visual curriculum materials into the classrooms of Japan in elementary and secondary schools, colleges and universities, and thus will improve learning opportunities for all age groups.

In summer conferences on the campus of the International Christian University, the center is demonstrating the use of the latest radio and television equipment, recording and playback machines, as well as films, filmstrips, slides, flannel-boards, and well-selected books and magazines on the subject.

In Japan considerable progress has already been made with 2″ x 2″ slide projectors and the use of "Kamishibai," a sequence of colorful pictures shown in a frame to tell stories to children. But the projectors have filmstrip holders which have no sprocket to advance the film. It is pulled across the aperture on a winding spool. This causes a slow movement of the picture over the screen and accounts for a large degree of audience fatigue.

Moreover, nearly all Japanese-made filmstrips are of the double-frame type, thus causing a serious handicap as far as the use of American single-frame projectors and films are concerned. A few Japanese companies are now beginning to manufacture the American type projector and plans are being made for the production of much more and better filmstrip material.

Few Suitable for Classrooms

While hundreds of so-called "educational films" are produced in Japan, only a small percentage of them are suitable for classroom use. Most of them have been made by manufacturing companies for promotional and advertising purposes. According to Dr. Wenger, "When Japanese teachers are confronted with these materials they sometimes rightfully hesitate to give their wholehearted support to the use of such materials since they are not tailor-made for use in the classroom. On the level of higher education, almost no motion pictures have been produced."

Motion picture projectors in Japan are in the heavyweight seventy-pound class. Along with more and better films for educational purposes, is the need for light-weight projectors weighing from twenty-five to thirty-five pounds for easy portability. And they need to be made as simple as possible for easy set-up and operation within the classroom.

A Bright Day Coming

Dr. Wenger feels that the future is bright as far as a new development of audio-visual aids in Japan is concerned. He points out that "the technical skill and artistic ability are available within the country to make an excellent product. Educational leadership is becoming active and better organized, and will be able to do much to create a demand on the part of classroom teachers for more and better production."

The Audio-Visual Center is the first unit of the Graduate School of Education now in process of formation at the International Christian University. The College of Liberal Arts is now in its third year and there are graduate institutes in educational research, nutrition and rural welfare.

* Formerly General Secretary of The Japan International Christian University Foundation, New York City.

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 (*From page 11*)

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Chancel furniture and pews made by Cathedral Craftsmen. Circular window at center by Willett Stained Glass Company.

On April 12, 1953, the first spades of earth were turned, and on July 4, 1954, the first service was held in the new building. During that time the church grew rapidly, and has a present membership of about 650.

Ground Floor

The architects were able to take advantage of a slight grade on the site by designing a three story building in which the ground floor, although below grade on the one side, has full size above grade windows on the other side. On the ground level are located the kitchen, social hall, stage, heating facilities, chair and table storage, and rest rooms.

The social hall will seat 300 for dining, and 350 with chairs set up in auditorium fashion. At one end of the social hall is a stage with dressing room. At the other end is the kitchen. Between the kitchen and the social hall is the serving pantry where waitresses pick up food for serving banquet style or where diners pick up their own food cafeteria style.

Heating is by forced hot water. In most rooms, baseboard or convector radiators are used. This is supplemented by radiant heating from the floor of the nave and an air change ventilating system in the main worship unit for hot weather and for freshening up the air between multiple services. Almost all heating and water piping is of copper.

Note how the location of rooms requiring plumbing facilities provides both easy access and economy. All are drawn close together near the apex of the two wings. The rest rooms on each floor are stacked directly over one another. The kitchen and two kitchenetts follow this pattern also.

You will notice one large unfinished room on the ground floor plan. This is presently used for storage, but the pressure of the growing church activities indicates that this area will be finished in the near future.

First Floor

The site grade mentioned above makes it possible for the entrance to the first floor to be at ground level with no steps to be climbed. This first floor houses the main worship unit, the narthex-parlor, the church offices, the nursery and kindergarten facilities, chair storage, coat storage, kitchenette, and rest rooms.

The location of the facilities for the smaller children on the same level as the main worship unit provides ease of traffic movement as parents leave children in these rooms while attending services. Locating them in the opposite wing from the worship unit prevents the noise of these classes from disturbing the worship at the morning service.

Of particular interest is the narthex-

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parlor, an area serving many functions. On Sunday morning it encourages fellowship after the services. It also provides seating area for overflow congregations when services are crowded. Chair storage area is located adjacent to this room so that the room can be converted into seating area quickly and quietly without disturbing the worshipers seated in the nave. During the week this parlor is used as a meeting room for committees or small groups. The paneled fireplace and parlor furnishings add a warm atmosphere. A kitchenette, also adjoining this room facilitates the serving of light refreshments. Thus the room can also be used for small wedding receptions.

The main worship unit occupies the first and second floor of the north wing. Normal seating capacity is nearly 400, plus the overflow space mentioned above. The roof and wood scissors trusses are exposed, and the walls are of lightweight concrete masonry with a painted finish. The floors are of reinforced concrete over lightweight concrete soffit tile centering. Asphalt tile floor covering is used throughout the building.

The communion table, reredos, organ grilles and other chancel furniture were designed by the architect. All wooden furnishings were given a blond stain finish with darker base, top rails, and trim, thus creating an effect somewhat like a colonial enamelwork finish, but much more resistent to scars and finger marks.

SPACIOUS NARTHEX-PARLOR
This large room serves as overflow seating area, a room for fellowship after the service, a meeting room for committees and other small groups, and a reception room for small weddings.

Second Floor

The north wing of the second floor houses the upper part of the worship unit, including the balcony which seats seventy persons. Behind the balcony is the room for intermediate and senior youth meetings. The double glass window between the balcony and this room allows it to be used Sunday mornings by families with small children to enjoy the service without disturbing the worship. This room is adjoined by a kitchenette which the young people use in the preparation of refreshments for their evening meetings.

The west wing on this level houses the junior and primary classes, and rest rooms. There are five classrooms here, two of which are double size so as to provide departmental assembly rooms. These large rooms can be divided by folding doors into two classrooms, thus making a total of seven classroom areas on this level.

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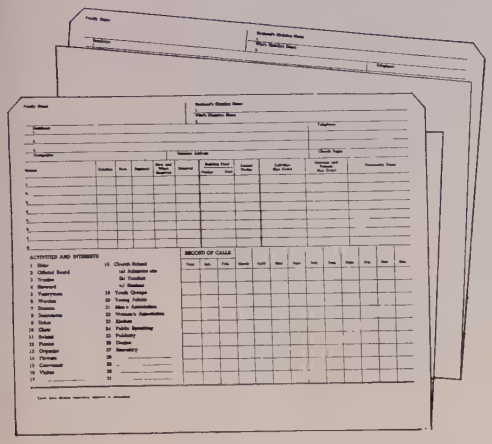

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NOTE THESE FEATURES

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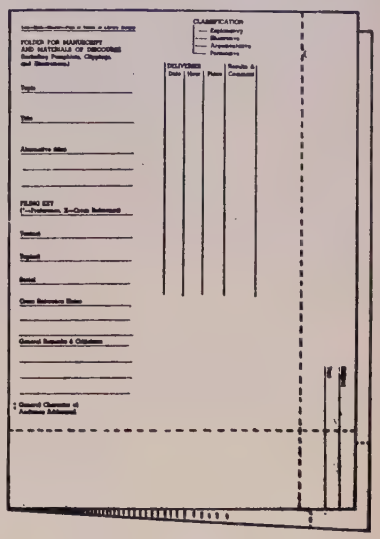

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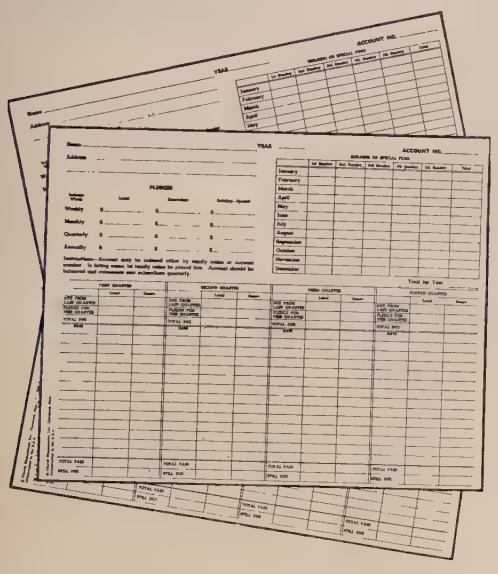

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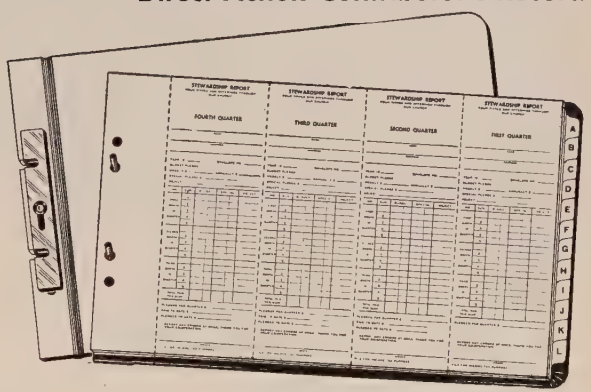

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J. EDWARD LANTZ

Mr. Lantz is the executive director of the southern office of the National Council of Churches. He has served as associate editor of youth publications in the Methodist Church, as a teacher in college and seminary, and has written and edited several books.

Christian Teaching Produces Healing

J. Edward Lantz

IN this series of devotional meditations let us consider the significance of Jesus' healing ministry. While on earth Jesus was known as the great physician; as the risen, everliving Christ, he is still today the great healer. Therefore in these devotional meditations let us examine some of his healing as recorded in the Gospel according to Saint Mark.

The first miracle recorded by Mark is one of healing. Jesus had been baptized by John in the Jordan River and had received a special blessing from heaven acclaiming him a beloved son of God. Then he was driven into the wilderness for forty days where he was tempted by Satan. After overcoming these temptations he began his active ministry of preaching the gospel and calling his disciples. And then comes this account of his first miracle of healing. (Mark 1:21-28, RSV.)

Jesus entered the synagogue at Capernaum and began to teach. He taught as one who had authority and not as the scribes. The scribes had been accustomed to teach by reading some passage from the Old Testament, then quoting what this Rabbi said about it, what that Rabbi said about it, and what another and still another Rabbi said about it. These scribes quoted many authorities but seldom told what they themselves believed about the scriptures or how they interpreted life.

Jesus did not follow this method of teaching. He talked about the things that concerned the everyday living of people and told them plainly what he thought of God, the world of nature, and mankind. Very seldom did he quote authorities and when he did he would frequently say, "You have heard it said of old, but I say to you . . ." The things Jesus talked about and the direct manner of his speech compelled people to sit up and take note of what

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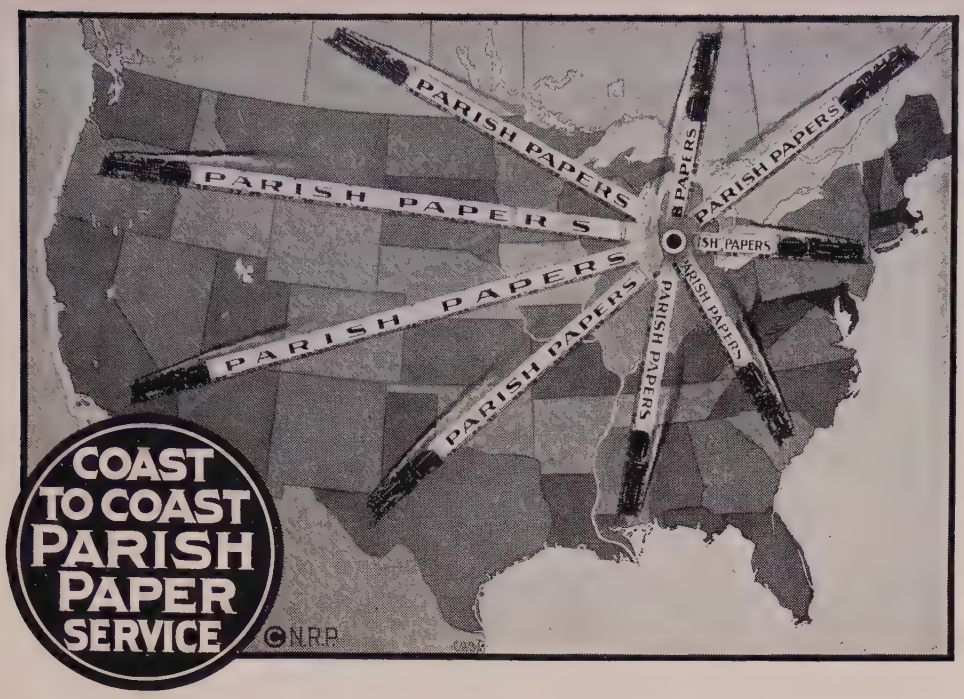

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GRAND RAPIDS, MICHIGAN

he said. And after they had listened they could not easily shake off the impact of his message.

The interesting thing about this miracle is that Jesus entered the synagogue to teach and not to heal. But as he was teaching there was a man with an unclean spirit cried out against him, saying, "What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God."

How did this unclean spirit get in the synagogue? It is surprising that he was there. He was out of place, to be sure; but it is true even today that people with unclean spirits get in our churches. Sometimes we church people claim we do not need the ministry of Christ because we are clean. If only we could reach those who do not come to church and expel the unclean spirits from among them, all would be well. But Jesus thought that religious people needed his teaching, and so he frequently taught in the synagogues.

As Jesus was teaching he aroused this unclean spirit from its lethargy. Christian teaching always arouses unclean spirits. When confronted with true teaching they cry out against it and oppose it. They know full well it will destroy them unless they subdue it. When the true confronts the false, a spiritual struggle ensues, and before the false gives up it is likely to convulse us and cry with a loud voice as it did in coming out of the man in the synagogue.

Unclean spirits still cause plenty of trouble. Fear, jealousy, hatred, envy, worry, and anxiety are all unclean spirits striving desperately to gain control of our lives. They are demons—if you please—another term for unclean spirits. Today psychiatrists devote their lives to tracing down these unclean spirits and to driving these demons out in order to heal the persons who are afflicted. Jesus Christ still has the power to drive them out of my life and yours.

The right kind of teaching concerning faith drives out the demon of fear. The right kind of teaching concerning love drives out the demons of jealousy, hatred, and envy. The right kind of teaching concerning the providence of God drives out the demons of worry and anxiety. It leaves nothing from which we need worry nor fear. Christian teaching always tends to produce Christian healing.

After Jesus performed this miracle of healing the people were all amazed. They marveled not at his healing but at the teaching that produced it. They questioned among themselves, saying, "What is this? A new teaching?" And that is exactly what it was—a teaching that drives out unclean spirits wherever it confronts them.

Prayer

Our heavenly Father, we thank thee for the Lord Jesus Christ. We thank thee for his earthly life and for his ministry. We bless thee especially for his ministry of healing, for the manner in which he cared for the physical, mental, and spiritual needs of those who applied his teachings to their daily lives.

As we contemplate the significance of these miracles, help us to realize that similar healings can be effected today when we compel our thinkings, our feelings, and our actions to conform to the code of Christ.

Forgive us, gracious Father, when we believe and act in such manner as to increase the pain and suffering of the world rather than to alleviate it. Increase our confidence in Christian truth that we may receive blessings of recovery for ourselves and skills to relieve the afflictions of thy children everywhere.

These things we pray in the name of him who is still the great physician, even Jesus Christ, our Lord. Amen.

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Lutheranism in America

John Schmidt*

***A Basic History of Lutheranism in America* by Abdel Ross Wentz. Muhlenberg Press, 430 pages, $5.00.**

TWO groups of readers will be interested in this book: (a) non-Lutherans who are bewildered by the complexity of denominational organizations that differ (and sometimes compete) among themselves, even though all bear the name Lutheran, and (b) Lutherans who want to understand themselves better. Both groups will discover that the best way to understand the present situation is to examine its history. In this they will find Dr. Wentz a capable and genial guide.

The author, after graduate study in this country and Europe, became professor of church history at Gettysburg Seminary, the oldest theological school of the United Lutheran Church. For a decade he served this institution as president. Meanwhile he was active in the general life of his church, serving on its various boards. He has represented his denomination at international conferences, including those of the Lutheran World Federation, the Faith and Order Movement, and the World Council of Churches. He has, thus, a broad personal experience that undergirds the academic competence with which he writes.

Like his earlier *Lutheran Church in American History,* of which this book might be described as a complete and larger revision, this volume has the great merit of integrating the history of Lutheranism into the broader record of religious life and even the secular history of the country. The significant interplay of these forces and the part played in ecclesiastical life by non-theological factors are given their proper emphasis. The men who mold the life of the church are themselves molded by a great variety of sociological forces, including many of which they are not themselves aware. Yet apart from these forces, their conduct and decision is hardly subject to explanation.

* Pastor, Indianola Lutheran Church, Columbus, Ohio.

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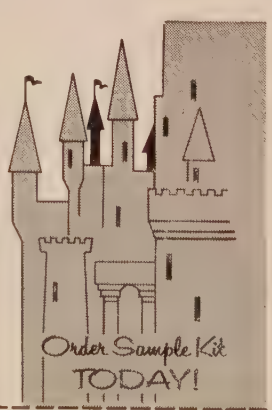

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Many non-Lutherans will be surprised by the information contained in the first part of this book. Accustomed, until recent years perhaps, to think of Lutherans as a "foreign church" (whether German or Scandinavian depended upon the local experience), they will not be prepared for the account of the Lutherans who were active in New Amsterdam, New Sweden, and the entire seaboard to Georgia. Some of the church buildings of this period still stand, but the careless paternalism of Sweden resulted in Holy Trinity of Wilmington and *Gloria Dei* of Philadelphia becoming Episcopalian congregations. The South however, has old Ebenezer Church, near Savannah, whose walls still show the fingerprints of the Salzburger refugees who erected it.

The story of American Lutheranism continues with the record of the organizational ability of Muhlenberg and the gradual westward expansion of the church. Then followed a very interesting period during which these Lutheran migrants sought to adapt their inherited faith and forms to the circumstances of their new surroundings. "There were giants in the earth in those days" and the consequent struggles between Schmucker and Sprecher, advocates of American Lutheranism (actually their theology was that of Melanchthon rather than Luther) and their confessional Lutheran opponents, led by such men as Krauth, were violent. Few Lutherans will regret the fact that the conservatives won out, even though this has sometimes meant that the issues that were clearly recognised by the "left" were pushed aside, instead of being solved. Conservative Lutheranism was, of course, greatly strengthened by the independent activity of new migrants from Germany (the progenitors of the Missouri Synod Lutheran Church and of the American Lutheran Church).

Dr. Wentz entitles the last section of his book, "In an Age of Larger Units (1910-)," under which he discusses various successful mergers and cooperative endeavors, as well as current moves toward greater Lutheran union. These chapters are indispensable to anyone who wishes to follow the current negotiations.

An interesting chapter is the one entitled "Lutherans Discover the Human Race." It gives a concise description of the activities of the Lutherans of America in the field of what was once called inner missions but is now included in the broader designation of social action. Attention is directed to J. H. W. Stuckenberg, whose pioneer thinking in the field of what came to be called the social gospel was unfortunately neglected by his contemporaries.

Non-Lutherans will find interesting material on the much-discussed matter of the Lutheran relationship to the ecumenical movement in the book's final chapter. Unfortunately Dr. Wentz has restricted his discussion too rigidly to a bare historical account and has not made as clear as might be desired the principles that controlled the actions that were taken, although it must be confessed that not all Lutheran churches are consistent in carrying out the principles they hold. Neither is the fact made clear that a third of American Lutheranism has consistently maintained an isolationist attitude, not only toward the ecumenical movement —whether Faith and Order, Life and Work, the World Council, or the National Council—but also toward other Lutheran churches in this and other countries. If the reasons for this puzzle non-Lutherans they may take comfort in the fact that many Lutherans find it equally puzzling!

Naturally there are omissions and flaws in this book. Members of the same church to which Dr. Wentz belongs may well wonder whether he is speaking of the same constitution that they know when he says, ". . . larger powers are conferred on the general organization than in any other body of Lutherans in this country." Does he know the control exercised within the American Lutheran Church by its general officers? As for omissions: why does not the bibliography contain references to the centennial histories of Wittenberg, Hamma, and Roanoke, as well as Gettysburg? But it would be unfair to expect perfection.

Dr. Wentz has performed a useful and needed service to his own Lutheran Church and to Protestantism as a whole through this book.

One worthy goal in life is not to have thoughts that you are ashamed to say.

* * *

You must expect battles as you journey through the New Year; and if you fail, in Charles Kingsley's words, why arise again! Get up! and go on! You may be sorely bruised and soiled with your fall, but is that any reason for lying still and giving up the struggle cowardly?

* * *

Is this New Year to be our promised land? What is your promised land? It may be the desire to establish a happy home or get ahead in business; a struggle with our passions in order to lead an upright life. For still others peace of mind depends upon putting aside anxiety, jealousy, self-pity. Not just one promised land but many, perhaps, loom up before us as desirable possibilities.

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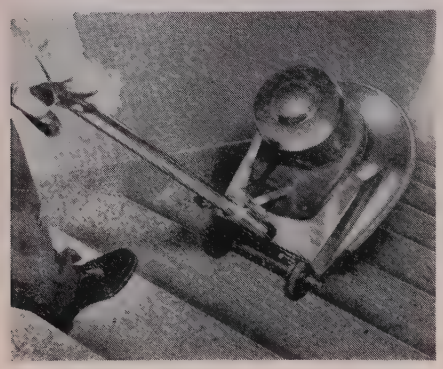

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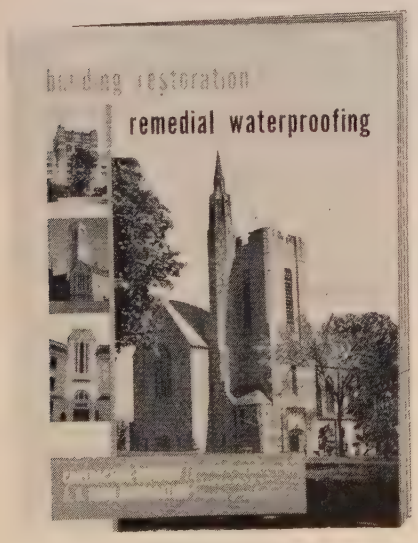
The "Retracto-lock," a wheel device to permit easy transport up and down stairs, is an exclusive feature on the new Pacemaker series floor machines manufactured by the Advance Floor Machine Company. In operation the wheels are raised by a spring-actuated lever and lowered with an easy foot movement. Other features include "reach under" front housing, adjustable handle, and dual control safety switch. The machine is made for heavy duty polishing, waxing, scrubbing, steel wooling, and shampooing. No. **1561.**



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A folder illustrating eight types of exterior building deterioration and their correctives is available without charge from the A. C. Horn Corporation, a subsidiary of the Sun Chemical Corporation. The folder deals with the particular problems of school and church buildings. No. **1562.**

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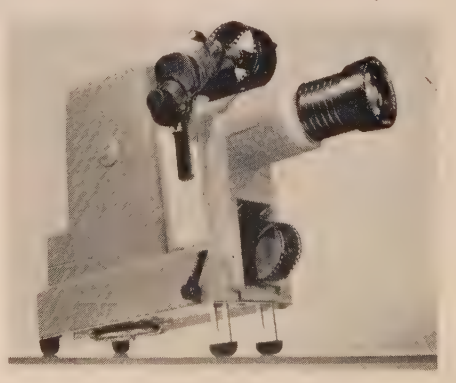

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The Chapel Chime, a new electronic chime instrument for use with the organ in the church, chapel, or home is announced by Schulmerich Carillons. The 25-note keyboard, meeting American Guild of Organists specifications, can be played from its own chime console, or may be attached to the organ console. Key contact assemblies, permitting the Chapel Chime to be played directly from a manual of the organ, are optional. The cabinet, housing the complete instrument, is 32″ high, 25″ wide, and 12″ deep. No. **1567.**

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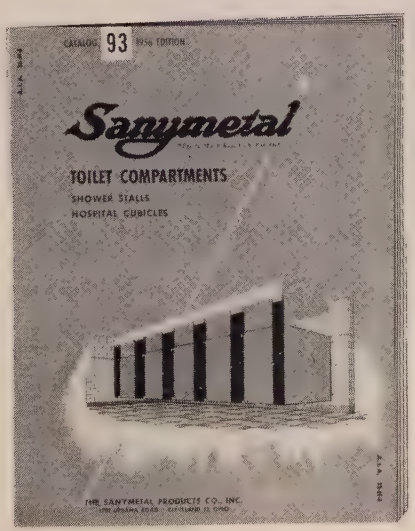

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Organization for a New Building

(From page 10)

between meetings of the general committee.

The first job of the executive committee is to appoint three subcommittees in line with the plan given above. One may be called the survey committee as its task is to survey the needs of the local church. On this committee should be placed those who are especially interested in the program of the church. The church building should be created to aid the program of the church. Sometimes a church is unfortunate enough to have to work the other way around. It feels it must create a program to keep its building busy.

A good technique for this survey committee is to (1) study various books and magazine articles on modern church building, (2) visit new churches in nearby areas to see just what their buildings offer, and (3) approach each department of the church—education, women's work, men's work, youth work, choir, boy scout, etc.—and learn from each one just what it expects in a new church building. In the October issue of *Church Management* you will find a form which will be very suggestive in helping any committee make a survey of its church needs.

The findings of this committee, with its recommendations, should be made to the general committee. In the end they will furnish the data for the architects who will plan the structures. For instance, the committee might make a report on the worship unit in words like these.

> Our church should plan for a church nave which will seat five hundred in two Sunday morning services. We prefer that it be a rectangular church with a deep chancel. The chancel should be open with a pulpit on one side, a lectern on the other.* We prefer a communion table to an altar. The choir shall be seated on either side of the chancel, in pews which are placed parallel to the walls.

This recommendation gives certain instructions to the architect. He will be saved much labor by knowing in advance the wishes of the church.

A similar recommendation could be made regarding the kindergarten room.

> The kindergarten shall be placed on the floor level of the nave, near to one of the entrances of the church. It should provide space for twenty-five children at the rate of twenty-five square feet per child.

A definite recommendation of this kind, when made for all of the various departments, is valuable information to the architect of the concepts of the church. He then has no excuse for designing the church for too few or too great a number of people. Remember the architect is to adapt his design to the program of the church; he is not to create a program.

In actual practice, many times, perhaps in a majority of instances, the survey work is done by a special group before the decision to build a church is made.

I do not think that it makes much difference whether these three functions are processed by three self-contained comittees or whether each is a part of the general committee. The main thing is that each part of this program is carefully projected and no one phase is neglected.

The survey work is the one which usually gets the least attention. People attend church all their lives and are not aware that some patterns of church building are much more desirable than others. They are apt to call a church a church and let it go at that.

Sometimes when I am with committees that have never thought of the church building as being a tailor-made suit of clothing for a local congregation, I have found it helpful to sit down with scissors and cardboard and cut out floor plans by units—one layout for education, one for fellowship, one for worship—and then try to place them together in a complete building. Next, if I can get various members of the committee trying their own hands at this, first outlining the departments and drawing the sections by scale, then assembling them into the complete church, they soon learn something about arrangement in the church building.

Who Shall Decide the Site?

Many churches have the problem of a new site. It brings a problem they never have faced. I doubt if that is really the province of any of these three committees. If the recommendation of the survey committee is for a building which cannot be erected on the small present site, or if it seems desirable for other reasons that a new location be secured, the work might better be placed with a separate committee. This committee, however, can best do its work if it has the recommendations of the survey committee to guide it.

The Finance Committee

Formerly it was the practice to have one committee, called the church build-

* If the committee finds one chancel it thinks particularly appropriate, it may give the architect a picture of this.

ing committee, which directed both the financial campaign and the construction. We have learned that it is better to have two committees for this task. There is enough work in each area for a strong committee. The building program naturally separates itself into these three functions—survey, finance, and construction.

The finance committee has the responsibility of planning a long range financial program to pay for the proposed new building. It appraises the resources of the congregation. It may decide that the gifts are of such proportions that it can direct the campaign with local leadership. On the other hand, it may feel that it is necessary to bring in a fund-raising agency.

There is probably no way to estimate in advance just what a congregation can give under the inspiration of a building campaign. Comparison with other churches which have gone through a campaign is, of course, helpful. Doubtless minimum goals can be safely set. But the only way to find out just how much a congregation can give is to organize a campaign and go out and try to raise the pledges.

If the committee decides that it needs outside help, it will so report to the executive committee and ask for authority to employ a fund-raising agency. It will make the contract and the committee will then serve with the local workers in the financial campaign which will follow.

The organization of the financial campaign will be discussed in a later issue. It should be explained here, however, that the authority of the committee is greater than that of simply directing a campaign. It will have the responsibility of all financial arrangements, negotiating for any necessary bank mortgage or bond issue, and setting up the procedures for the collection of the pledges.

The best practice is to segregate the building fund from other monies of the church, and to have the accounts handled by its own treasurer. Since the fund, during the period that pledges are being paid, will probably be greater than the normal budget of the church, the task of proper accounting is a heavy one.

The finance committee will, of course, report periodically to the executive committee which, in turn, will pass on the report to the official board. In actual practice this church building fund report is often presented directly to the board.

The Construction Committee

The work of this committee is to take the recommendations of the congregation for the facilities desired, the record of the financial campaigns and other financial assets, and initiate the actual plans for construction. It will have authority for the selection of the architect and the supervision of the structure.

The reader will notice that in the organization of a three-way program, each of the three committees has a professional counterpart. The committee on survey may, if it wishes, employ a church building consultant who can help it appraise its own needs in the light of the experiences of other churches. This service is comparatively inexpensive, the church paying the consultant a *per diem* rate. The financial committee can select from a dozen or more good fund-raising agencies in the church field. The charges are based upon the type of services rendered. We made a very thorough study of this field which appeared in the July 1955 issue of *Church Management*. Reprints are still available at a small cost. The committee on construction will, of course, seek the services of a good architect. Many of the states require the employment of an architect for all public buildings, so this may not be optional.

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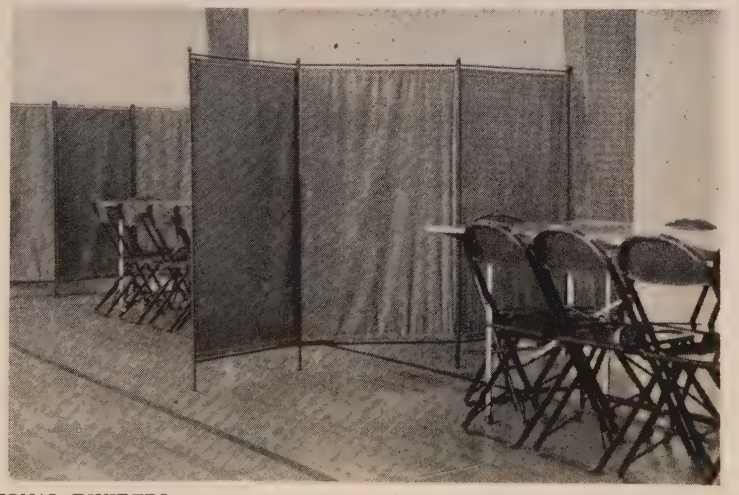

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the various needs of the building so far as your own church is concerned. He brings to you a wealth of knowledge and skill in weaving your requirements into an orderly, useful and aesthetic building.

It is well to use an architect who has had experience in church construction. If he is a churchgoing man, so much the better. His church activities have made him familiar with the essentials for worship, education, and fellowship. If he has had public school experience, that is also good, for the good religious educational building shoud be patterned after the good public school building.

My observation is that there is an increasing use of specializing architects, though the term "specialist" may be an anathema to the American Institute of Architects. While professional architects work as individuals, many churches employ an architect of reputation from another city. He, in turn, employs local architects to help with and supervise construction.

The construction committee is the authority above the architect. As laymen, its members watch the construction. They must pass on the quality of the work. If the actual construction is not satisfactory, they can instruct the architect to withhold payment to the contractors.

The three-way method of dividing the responsibilities of the building program has proven very satisfactory. If your church has already done its survey work, you will need to have just two committees, the financial and the construction. If, perchance, the money for the new structure is available, there is need for only the construction committee.

The three functions are a necessary part of a good church building, regardless of how we organize the work. The order, also, is correct: first, survey and appraisal; second, finance; and, third, construction.

Those who turn deaf ears to the prayers of humanity, or to the demands of the unreasonable, are not in a position to deal satisfactorily with the needs and suffering of humanity.

* * *

Never let difficulty stop you; it may be only sand on the track to prevent you from skidding.

* * *

If you want to get a correct slant on somebody, observe what he does when he has nothing to do.

From a Garage--Up!

(*From page 17*)

The new church, now in construction, will harmonize with the existing buildings, using redwood, Arizona stone, and cement plaster. Seating capacity will be over 400, but it will probably be necessary to continue double services.

$103,000 was pledged at this time.

In April 1955, this congregation, not yet three years old, broke ground for a new worship unit seating over 400 persons, and a new classroom wing providing 1,900 square feet of additional classroom space.

As of July 1955, the church was operating on an annual budget of $23,000, exclusive of building funds, had a membership of more than 400, plus 300 children registered in Sunday school. Average attendance at church and Sunday school is over 500. Double services may continue to be necessary even when the unit now in construction is completed.

But we are getting ahead of our story. The present chapel and multipurpose building present a story in themselves. Although the limited facilities here only begin to meet the needs of this rapidly expanding congregation, it is readily apparent that for $49,000 there is a "whale of a lot" of church. The 4,752 square feet of space in this unit were built at a cost of only $10.31 per square foot.

The Chapel

The exterior of the chapel is durable redwood facing. This provides a dramatic setting for the large redwood cross set against Arizona stone at the exposed end of the building. The redwood and stone decorating medium is carried over into the interior also. The reredos behind the communion table is the same Arizona stone used in the exterior. Bleached redwood is used in the walls of the chancel and in the communion table.

The natural lighting in the chancel is accomplished by means of full height windows at right angles to the stone reredos, giving a fine diffused light without glare to either congregation or minister.

Concrete, colored dark blue, is used for the flooring in the chapel. Carpeting covers the chancel area and the center aisle of the nave. The walls of the nave are colored plaster with a sand finish texture. Colored acoustical plaster is used on the ceiling. Pews and furniture are of bleached oak, and the pews have upholstered seats and backs.

Auxiliary Wing

The auxiliary wing is a separate building from the chapel, but joined to it by means of a covered walkway which, in the future, will connect the other buildings in the plant. Like the chapel, this hall is of wood frame construction with textured plaster walls, acoustical plaster ceilings, and colored concrete floors. All areas are heated by hot water radiant floor panels. Roofing is of cement-asbestos shingles.

The clean lines and simplicity of beauty shown thus far in this project will keep our eyes in this direction as the church, now in construction, nears completion.

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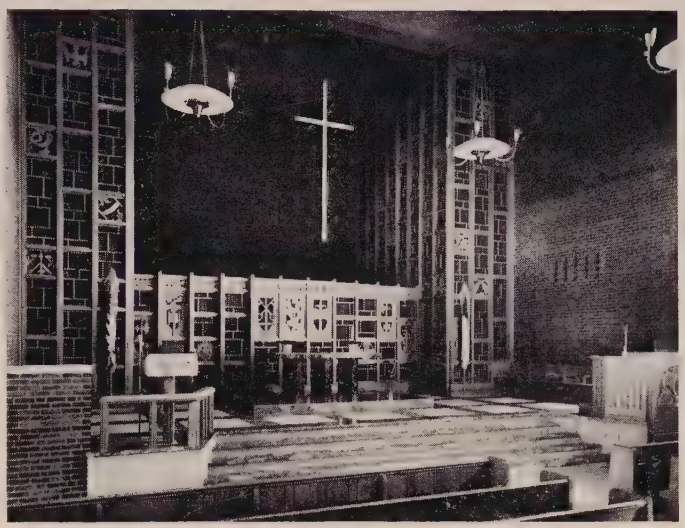

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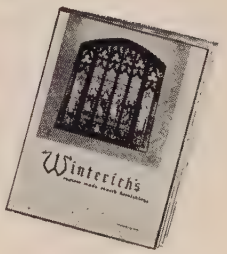

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Building for Education

Edna Leigh Dunn*

WHEN considering the religious education of our children, it is important to think in broader terms than just their Sunday activities. The instruction and guidance of church school workers will have little meaning unless it is backed up by a Christian home life and proper parental training. Of all the factors influencing a young child's life, the home is the most important, both because of the preponderance of time spent there and the emotional ties involved.

A child's sense of values evolves from what happens in the daily home life—those things which are taken for granted, and the way in which day-to-day problems are solved. Children are not apt to learn to live their lives in a Christlike manner unless their immediate surroundings and the atmosphere to which they are subjected generally is Christian in attitude and act. Those impressions absorbed from infancy and the influences rendered by parents upon the growing child will, to a large measure, determine the kind of adult that child will become. It is a case of what we are, not what we say, which will influence the child most.

It follows, therefore, that in planning for the religious education of the child, provision must be made for helping the adults to understand and follow the Christian way of life. And this is important not only for parents, but also for teachers and all others who come into contact with children.

Regardless of age, everyone within the community should participate in some form of religious training. While formal education normally ceases either at a certain age or upon acquisition of certain specific knowledge, depending upon circumstances of intellect, finance, etc., spiritual growth and enrichment need not, indeed should not, cease throughout an entire lifetime. The prime function of the church may be to provide a suitable setting for the worship of God, but, increasingly in our present day, it must provide the opportunity to learn the bases of this Christian worship and how it can be applied to everyday living.

It is important that our people know why they believe as they do, and what is the background of their Protestant heritage. Many adults, in a position to do so, feel inadequately prepared to guide young lives and it is one of the functions of the church to prepare them for this leadership. Thus, in planning for religious education, especially for adults, we must think not only in terms of training the individual, but of helping him to put his training into practice and pass it along to those dependent upon him for such guidance.

With the foregoing in mind, the church school should not be thought of as a separate entity, apart from the church proper, but rather as another and parallel feature of the worship unit. A properly planned and equipped church school with related facilities,

* Religious Education staff, Madison Avenue Presbyterian Church, New York, and secretary to Mr. James C. Mackenzie, F.A.I.A.

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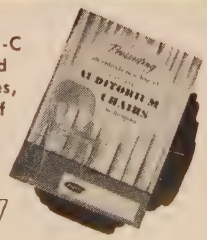

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makes possible the training of adults, as well as of children, to participate in a more meaningful and vital worship service, and to extend this experience into the rest of the week. Hence, it is highly advisable to plan the whole program simultaneously, even though funds may be available for only part of the ultimate scheme when building operations commence. In this way the property available can be used most advantageously, and an overall budget worked out. Too often, through short sightedness, money is spent on some relatively unimportant feature, to the detriment of an ultimate need, and a plan evolves which is a hodgepodge of various, unrelated units.

Along with provisions for Sunday school classes, there should go thought as to how these rooms can further serve the community. The use of church buildings is no longer limited to one day a week. For one thing, the investment involved indicates that as much use as is possible should be made of the facilities. Then too, the opportunity to work together and play together under competent leadership is important to the well-rounded development of an individual.

The theory of Christian living is an all-important study, but there must be opportunity to put it into practice. Rooms which serve as classrooms on Sunday can easily be made to accommodate cub, scout, and various other groups on weekdays. If well planned ahead of time, several such rooms can be made to open up into one space for larger assemblies, or even active sports events.

Recreational facilities should not be thought of as unnecessary catering to the secular life which offers merely time killing diversion. It is through the use of such facilities that the members of a congregation experience Christian fellowship, and the younger people develop a sense of fair play and good sportsmanship.

As children mature and their interests grow, there must be provision for holding that interest and the chance to develop it along wholesome, intelligent lines. Children who have been in the habit of participating in activities within the church school will continue to grow up within the church, as long as the opportunity is afforded. The church will come to be regarded as a vital factor in their total lives. So it is that building for religious education becomes a twofold process. Along with the building of the church structure, to provide a place for this instruction, we must build individuals who can carry this instruction forth. Today's leaders will result from the training of our adults while the foundations for future leaders will be built upon good youth programs.

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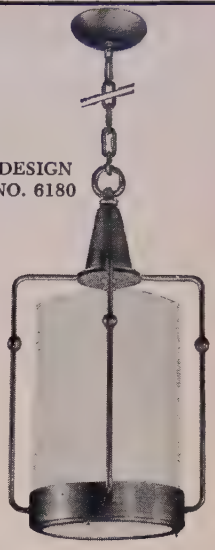
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They Say; What Say They? Let Them Say

CUSTOMER RIGHT OR WRONG?

Dear Sir:

. . . the first thing I read was the editorial . . . entitled "The Customer is Always Wrong" on page 5 (*Church Management,* November, 1955). In it he discusses the question of sin and feels that the churches are wrong in saying that all men are sinners. He feels this is not "axiomatic with God." Perhaps a cursory glance at the Bible would help him discover his answer. . .

I wonder how the editor of a Christian magazine could have missed such a pointed and basic premise in our Holy Scripture.

William A. Davis
Dublin, Pennsylvania

Dear Sir:

As an avid reader of *Church Management,* may I concur with your fine editorial on "The Customer is Always Wrong." Dr. Garvin, my theology professor at Dubuque Seminary, put it like this: "Gentlemen, when people do not come to church, don't ask where they are; rather ask, 'Why should they come here.' "

Your magazine to me is one of the finest, and I literally cut it to pieces for my files, and to send to friends.

Thomas J. Megahey
Chicago, Illinois

Dear Sir:

Thanks for the editorial, "The Customer is Always Wrong." I hope that many will read it who are in a position to apply it to their respective situations.

E. D. Frederick
Beaumont, Texas

MARRIAGE & DIVORCE

Dear Sir:

Your editorial on "Church Clubs for Divorcees" in the November issue has made me wonder if other churches are doing anything for divorced people. We have carried on a program for the divorced . . . and are the Michigan center for Divorcees Anonymous. The work includes personal counseling, group therapy, leadership of group meetings, helping others. It has also developed into helping others prevent divorce.

H. Walter Yoder
Rockford, Michigan

Dear Sir:

The editorial views expressed in *Church Management* reflect the kind of progressive spirit greatly needed in these days. Your sympathetic and intelligent attitude toward psychic research is especially heartening. And now . . . a fine editorial on "Church Clubs for Divorcees." It is high time that the Church recognize the fact that divorce is sometimes far better and more Christian than trying to glue together that which God and nature never intended.

Paul L. Higgins
Chicago, Illinois

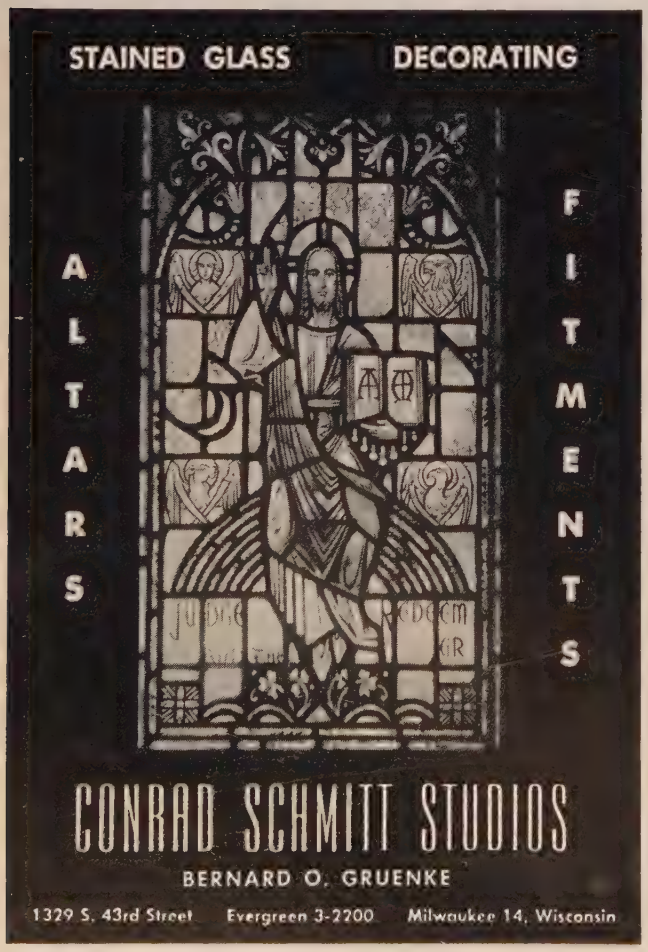
CHURCH BUSINESS MANAGERS

Dear Sir:

I read your article in the November *Church Management* on the "Church Business Manager" with great interest. I believe that our church has probably had a Church Manager on the staff longer than most . . . since 1930.

I note with great interest that a group of business managers met last year at Lake Junalaska under the auspices of the Methodist Church. I hope that perhaps we may see a similar meeting in which some of the other denominations will be concerned . . . an exchange of information provided by such conferences, also the possibility of giving this new type of church work a professional standing, is very important.

Robert Dobbin
Rochester, New York



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Dear Sir:

. . . In a recent issue . . . you recognized a man as the Dean of Church Business Managers. . . . My father, Mr. George J. Heidt, the Business manager of the Riverside Church, New York City, has held a similar position for a period exceeding by five years the man which *Church Management* recognized. He took the position in 1927 . . . and is still with the Church today.

John Heidt
Arlington, Massachusetts

Dear Sir:

I was very much interested in the statement with respect to Mr. George E. Smith whom you thought might be the first full-time business manager in a Protestant church. In searching the records of our church I find that on December 1, 1930 the East Dallas Christian Church employed a Mr. King Lavender as Business Manager.

We have organized a group (of Business Managers in Dallas) and at present have fourteen members. . . . We have all found mutual benefit in this association.

K. F. Smith
Dallas, Texas

Dear Sir:

. . . There is an open field for this type of work. . . . An interchange of ideas between people in this class would be most beneficial . . .

M. E. Thompson
Danville, Illinois

Dear Sir:

I wish you would keep me informed on the development of this work and include me in the Church Manager literature which might be available from time to time.

William H. Watson
Perth Amboy, New Jersey

Dear Sir:

I have just finished reading your article on "Meet the Church Business Manager." . . . I have occupied the position of Business Administrator for the First Baptist Church of San Antonio, Texas, since 1944.

It has been my good fortune to take *Church Management* for several years, and I have obtained many good ideas from it.

Grover C. Blanchard
San Antonio, Texas

Dear Sir:

Coming into the ministry with a business background, and following thirteen years as pastor . . . I have been slowly coming to the point of decision —reached some weeks ago—that if a satisfactory opportunity should open in the field of business management for a church I would be interested.

James R. Bennett
Solvay, New York

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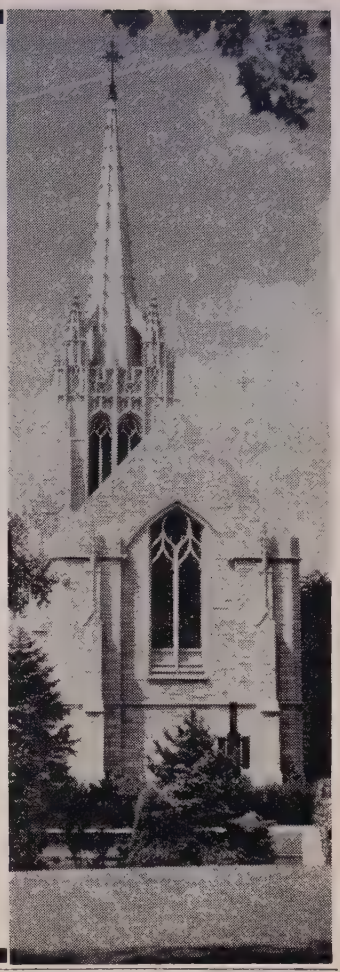

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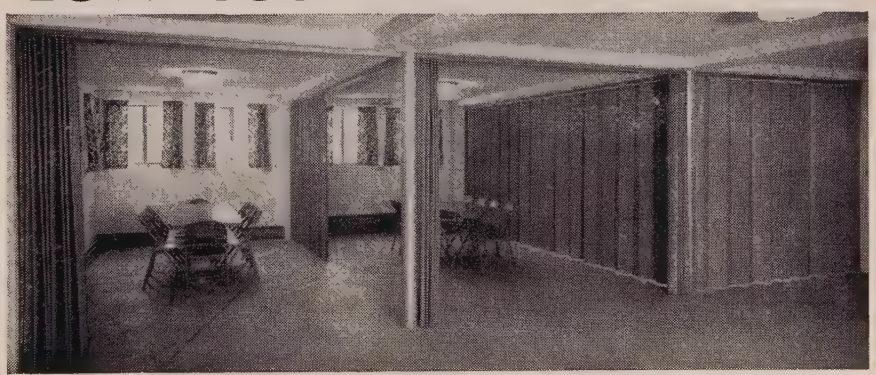

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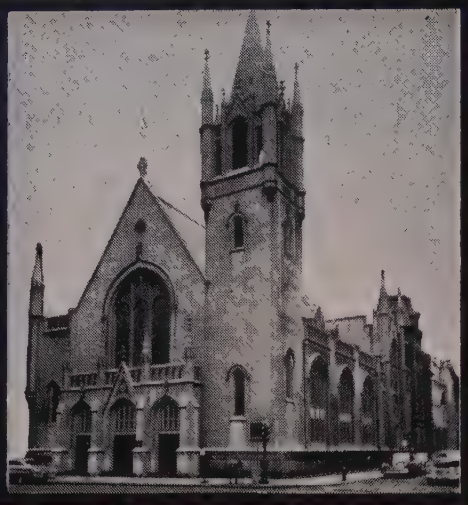

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ALEXANDER MACKIE, President

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Church Food Service

(*From page 12*)

(C) *Limited Cooking and Baking:* Cooking and baking facilities are provided for ordinary small groups of diners. Most, if not all, the required prepared food items for group meals larger than ordinary, are brought from the homes of the congregation. There may be times when some of the prepared food items are purchased.

The organization of workers associated with a plan of kitchen operation consists either of volunteers from the congregation, help from the outside, or regular church employees. The proper organization of these workers is an aid to efficient kitchen operation.

Methods of Serving

(A) *Table Service:* Food is served to diners seated at tables in the dining area, mostly by volunteer help from the women of the congregation. Sometimes, the serving is family style. Food is obtained from the serving facilities arranged either within the kitchen, or adjacent to a service opening in the kitchen wall, or in a serving room.

(B) *Cafeteria Service:* Diners obtain their food as they pass the serving facilities and proceed to the tables in the dining area to eat. The serving facilities are arranged in locations as that indicated for table service. Occasionally, an arrangement of tables for use as a serving counter is provided in the dining area. This is particularly true when special "buffet" or "pot luck" style lunches or dinners are served.

(C) *Semi-Cafeteria Service:* Diners obtain their plate of hot food at a serving facility and proceed to the tables in the dining area to eat. The other foods that go to make up the meal are served to the diners at the tables, mostly by volunteer help from the women of the congregation. The serving facility for the hot food and the serving facilities for the remaining food served by those waiting on tables are arranged in locations as that indicated for table service. Sometimes, the serving facility for hot food is in the form of a portable unit of equipment so that it may be located in the dining area for service on occasion.

SPACE REQUIREMENTS AND LOCATION

An important phase in church food service planning concerns itself with adequate space and its location in the building plan. In the following will be found data which will be of help in estimating space. There is also information concerning location of the food service areas. The typical plans or illustrations and other descriptive material referred to in later articles in this

series may also be used as a guide in determining space requirements and the location of the areas in relation to each other.

Space Considerations

The area per seat method of estimating space requirement for dining areas is probably the most practical one which can be adopted. It will at least form a basis for the formation of preliminary plans. A dining area of 10 square feet per person seated at one time is considered satisfactory for estimating purposes. This figure applies to normal conditions only, and will need to be increased if the room is of irregular shape or contains any unusual amount of waste space. Any variations in the figure are made in the preparation of preliminary area layouts.

Some authorities figure that the kitchen will require no less than 20% and no more than 30% as much space as that used for dining purposes, depending on the food service policy which gives consideration to the plan of kitchen operation, method of serving, frequency of group gatherings requiring meal service, and the policy as to storing quantities of food items.

Because of a standardized food service policy, one church design group figures the kitchen area to be 2.5 square feet per person served at one time. Another group applies the figure of 3 square feet per person served. Here, more elaborate facilities are provided which are also in keeping with a standardized food service policy. Both figures apply to a maximum meal load requirement within a range of from 200 to 400 servings.

A survey made of several church kitchens indicated the area per person served to be from 2 square feet to 3.2 square feet. The average represented a figure of 2.7 square feet per person served at one time. The various plans of kitchen operation and methods of serving were present in the survey. Also, some kitchens required more dry storage facilities than any others for similar meal loads.

Location

It is general practice today to locate the church food service facilities in the building so as to provide for overall efficient service, satisfactory working conditions, natural light and fresh air, convenient accommodations for incoming supplies, disposal of waste, and economical plumbing, power, and other necessary connections.

The kitchen should be arranged in a separate room which is located adjacent to the area in which the meals are served. As mentioned earlier, the serving facilities are arranged either within the kitchen, or adjacent to a service opening in the kitchen wall, or in a serving room. Either arrangement should permit easy access to the dining area. Wall enclosed storage space should be near to the kitchen facilities and the receiving area.

There should be toilet facilities conveniently located for use by the workers. Space should be provided other than in the food service areas for workers to change their clothes and for personal belongings. The room housing the toilet facilities and space for dressing purposes should be away from the food service area but in close proximity, if at all possible. Regulations, as a rule, require that such a room not open directly into any food storage, preparation, or serving area.

Hot water is a necessity in a church kitchen. The hot water supply may be provided from the church heating system or by special water heaters. Even where hot water supply is available, it is seldom of sufficiently high temperatures to meet sanitary regulations for dishwashing. Often special water heaters or boosters are required. Such facilities should be located near the kitchen or close to the dishwashing area.

Dining areas which are also employed for other purposes should have an adjacent wall enclosed space or a suitable cupboard arrangement for storing the folding dining room chairs and tables.

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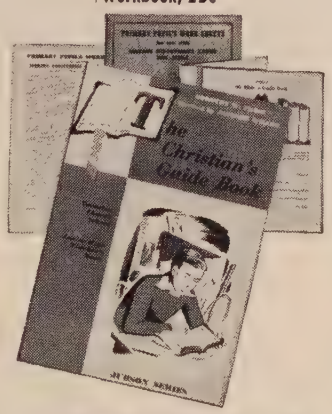

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Temporary Yet Permanent

(*From page 15*)

Darrell Baker Photo

The all electric kitchen was designed by the architect with the assistance of the ladies of the church. The island cooking unit and built in ovens by Hotpoint are outstanding features.

Church the units are designed to house one type of activity in the initial phases of the building program while in the completed church plant the same unit will house another part of the church's program. This has many advantages, but it also presents many problems.

Main Worship Unit

The worship unit of the church is housed in what will be the fellowship hall in the completed church plant. Therefore the entire chancel facilities are designed to be removed with as little construction work as possible. The platform and all the facilities rest on top of the asphalt tile floor. Thus when the chancel facilities are removed, it will be necessary only to close the drain for the baptistery and replace one square of asphalt tile. In order to avoid having to patch the roof when the baptistery is removed, the architect vented the baptistery hot water heater through the steeple.

The main worship unit has a seating capacity of 300 if overflow space is used. You will notice in the floor plan that the two classrooms at the rear of the nave can be opened up to provide overflow seating without the use of a public address system to carry the sound.

Folding chairs are used in the worship unit for three reasons. First, the installation of pews would leave holes in the asphalt tile which would be expensive to repair at a later date. Second, since it is unlikely that the same pews would fit the permanent worship unit, they would have to be disposed of later when the new facilities are built. Third, this room presently must serve both as a worship unit and a fellowship hall and it is necessary to have removable seating.

The entire building is brick veneer

Darrell Baker Photo

Entire chancel furnishings and platform can be removed with virtually no repair to the floors being necessary.

wall with tile back-up on a reinforced concrete foundation and floor slab on fill. The main hall has laminated wood arches and wood roof deck, adding the beauty and dignity for a place of worship, and at the same time providing strength and ruggedness of construction. Indirect cove lighting is used in this hall.

Kitchen facilities are located at the rear of this hall. Because the moving of the kitchen would entail considerable trouble and expense, its location is permanent. The all electric kitchen is one of the outstanding features of the church. The architect, with the assistance of the ladies of the church, designed the kitchen layout. The kitchen equipment, manufactured by The Hotpoint Company, includes a cooking island, around which as many as eight women can cook at one time, and built in oven units with timer controls.

Folding tables for converting the main hall into dining area are stored beneath the chancel platform. Storage will be provided for these elsewhere when the chancel is moved.

Auxiliary Wing

Since it is not known at the present time just what the education classroom needs will be in the future, all internal partitions of the auxiliary wing are non-bearing walls which can be removed when and if this becomes necessary. Some of the classrooms can be divided by folding doors if needed. The church office will fit into the organization of classrooms when the office facilities are removed to another part of the church plant. Rest room facilities are located near the center of the classroom area and at the same time are quite convenient to the main hall.

Because of its flexibility, Northwood Christian Church is in a position to adapt and modify its church plant facilities to meet the needs of the future, whatever they may be. Although providing temporary housing for many present activities, these building units will be functioning properly as they house other activities. It's because they were planned that way.

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Selected Short Sermons

by Earl Riney

We have God-given capacity to choose between right and wrong during this coming New Year.

* * *

A New Year is opening; the importance of choice and the opportunity God has given us to choose the pathway we will follow should fill us with humility, awe, and thankfulness.

* * *

We can be absolutely sure that God's purpose for us will be revealed to us during the coming New Year if we really want to know what it is.

* * *

A well adjusted person is one who has learned how to set up desirable goals and strives toward them.

* * *

Someone said, "The wise man learns how to live; the shrewd how to make money; but the man who learns to be content on what he makes is the happier of the two.

* * *

If you have faith in the right of what you are doing, the New Year will not weaken or worry you.

* * *

If you want the New Year to be worthwhile, learn the art of getting along with people easily, happily, friendly and without friction.

* * *

During the New Year we must not be too fond of people who agree with us.

* * *

Bragging people are apt to brag most when they feel that no one thinks they have anything to brag about.

* * *

Many of every generation believe that in practicing sin they are really living life in the full.

* * *

Refusing to go into a new job until we have finished the one we are engaged in is the secret of having plenty of time during the New Year.

* * *

It is more important to know where you are going than to get there quickly; do not mistake activity for achievement.

* * *

During the New Year remember man has no sorrow that faith cannot heal.

* * *

Do not forget during the New Year that needless worry destroys happiness.

Earl Riney Will Be Missed

We have the sad task of reporting the death of Earl Riney, Baptist clergyman, whose **Selected Short Sermons** have appeared in **Church Management**, month after month, since 1940. My personal acquaintance with this kindly gentleman dates back fifteen years when I first met him at a summer conference at Chicago Theological Seminary. He showed me some of the brief sentence sermons he had been compiling. They were good, and we arranged to have them appear in **Church Management**. He soon added to his task that of representing **Church Management** in Kansas City, Missouri, where he was pastor of the Roanoke Baptist Church. He did this as a matter of friendship, refusing to accept one cent of compensation.

It was by his invitation that I traveled to Kansas City one summer to lecture in the summer school. For some years he has been unable to continue pastoral duties, but he did send his sentences for publication. Several contributions remain which will still be used.

His was a good and constructive life. We shall miss him here. His brief notes during the last few years have been written with painful hands. They were appreciated. We pray for the comfort of God upon those of his family who are bereft.

William H. Leach

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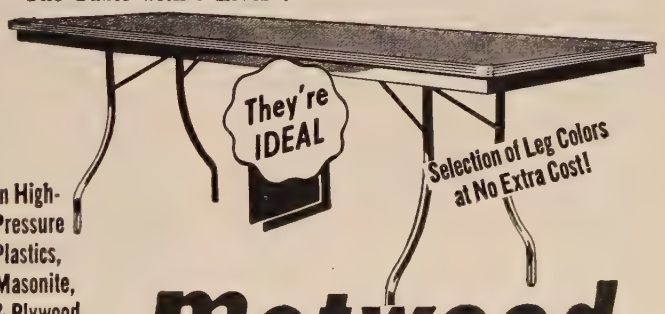

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Priming the Preacher's Pump

(*From page 18*)

mon entitled "The Three R's!" His Christian replacements of "readin', 'ritin', and 'rithmetic" are "revolt, repent, and renew." By revolt he means inward revolution or a turning around which leads us to feel the burden of our guilt and sin. His text: "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." (Psalm 51:17).

My own preference would be for repentance, reconciliation and renewal. To me, despite the helpfulness of Dr. Myers' homily, there is much more gospel in the concept of reconciliation. Moreover, it rescues such a discussion from what seems to me to be excessive reliance upon our human striving and action. Paul's tremendous affirmation in II Corinthians 5:18, 19 declares the divine initiative and action necessary to make it possible for our repentance to lead to anything but realized guilt and its accompaniments. "All this (the new creation or being) is from God, who through Christ reconciled us to himself, and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself. . . ." To make these "three R's" the basis of our curriculum and discipline in Lent, or at any other time, means deliverance, newness of life and victorious Christian living.

Following the Bible Book-of-the-Month idea included in the November 1955 number of *Church Management,* our first sermon suggestion this month takes the epistle to the Romans as the selection.

SERMON SEEDS

I. *Christian Manifesto by a Five-Star General.* (1) Introduction: 1900 years ago the moral and spiritual conflict for the soul of man and society broke out into open warfare in a province of the Roman Empire. This holy war continues and will continue until history's end. But the ultimate result was determined by the mighty acts of God in the life, death, and resurrection of Jesus Christ. In the four Gospels, and in the Acts, we have the historical narrative of the decisive campaign. But to understand more fully the significance of the issues and our relation to them, we require the official papers of the field commanders, the dispatches and reports of Christ's ablest generals. These we possess in the epistles or letters of our New Testament. Of twenty-seven New Testament books, twenty-one are letters from the first Christian army's leaders. Christ's "five-star generals" were the apostles. The ablest strategist, interpreter and thinker was the apostle Paul.

(2) Career and character of Paul. From his "aide-de-camp," Luke, writing in the book of Acts, and from Paul's letters we learn the main facts. Here a brief recital of the main facts about Paul can be given, concluding with some such tribute as: during his twenty-nine years as a soldier of the cross, he fought inwardly against a sore physical disability. He suffered almost every kind of adverse experience. Through blood, sweat, toil, and tears he endured with undaunted courage because his living Lord stood by him. Never very long in one place, he remained for a year or two in the great cities of his world—Antioch, Corinth, Ephesus, Caesarea, and Rome. He died a martyr's death about the year 67 A.D.

(3) Appearance. No authentic portrait has survived. From the *Acts of Paul and Thekla,* which never received apostolic acceptance, we may have a first century description: ". . . a man of moderate stature, with curly hair and scanty; crooked legs, blue eyes; and large knit eyebrows; long nose; and he was full of the grace and pity of the Lord, sometimes having the appearance of a man, but sometimes looking like an angel."

(4) His writings. He rarely had leisure to write a book. Never discharged from active duty, he wrote much, but what he wrote resembled dispatches and army orders and the answering of reports from other parts of the field. Always he had what he called the pressing business of each day, the care of all the churches. (II Corinthians 11:28). Thirteen of the twenty-one New Testament letters are attributed to Paul, and ten seem to be by him. One exception to the kind of letters described above is the epistle to the Romans. This is more than a letter "written on the run."

(5) (a) Our "book-of-the-month"—Romans. Less a letter than a comprehensive manifesto—a public declaration and platform, a statement of aims, and an interpretation of actions. It is a manifesto of Paul's gospel in various relations. If Paul had written it today he could have entitled it, "Why I Believe," or, "The Gospel according to Paul." The influence of Romans has been profound. Rediscovery of its truth has inspired many of the spiritual awakenings and advances of the Church. Augustine, Luther, Wesley, and in our own time Karl Barth, the influential Swiss theologian, have found the truth as it is in Christ coming alive through their study of Romans.

(b) Date and place: Written about the year 56 A.D., nine or ten years before our earliest Gospel, that of Mark. It was written in Corinth. Nobody

knows who founded the church in Rome. It must have been large; less than a decade after Paul wrote to this church, Christians there were described by Tacitus as "an immense multitude," representing a public danger. Paul had friends there. He longed to visit the city. After conducting his own every-member canvass for funds for the Jerusalem Saints, he planned to go to Rome and even to Spain. (Romans 15:24). So he called for his secretary, Tertius (16:22), and dictated a letter "to all that are in Rome, beloved of God, called to be saints."

(c) The letter itself. Professor A. M. Hunter admits that Romans is "heavy going." But Paul was handling tremendous themes—thinking out God and the world and life and death—in the light of the new fact of Christ. Besides, many of his figures of speech and thought forms are unfamiliar, probably uncongenial, to us. (Those from lawcourt and market, for example). One of the best ways to understand the letter is to read it in a translation such as Moffatt's, Goodspeed's, or Phillips', and with the help of a recent commentary. (I would recommend a specific commentary or introduction, and try to have copies of it available in the church or church school library.) The theme of Romans may be tersely stated as "salvation, its root and fruit."

(d) Outline: Prologue (1:1-15); Salvation, its root (1:15-8:39); Philosophy of history (9-11); Salvation, its fruit (12-15:13); Epilogue (15:14-16). The key, or central truth is contained in 1:16, 17.

(e) What should we do because of it? Live ourselves into its dynamic truth. Coleridge pronounced it "the most profound work ever written." Calvin said it "opened the door to all the treasures in the scriptures." Luther called it the "chief book of the New Testament and the purest Gospel." In this manifesto we have the answer to the question, "What is Christianity?" by one of the strongest thinkers of the Church. The word of God it contains still has power to reach and change and energize you and me.

II. *Do You Really Want to Live?* It may sound absurd to ask it. Who doesn't that is even fairly normal? But deep down inside the civil war between the will-to-live and what has been called the "death wish" may be going against God's intention that we should live abundantly. "Now one man was there," reported Saint John (5:5-9) "who had been ill for thirty-eight years. Jesus saw him lying, and knowing that he had been ill for a long while he said to him, 'Do you want your health restored?' " (Moffatt translation). In this interview the patient answered indirectly by citing his in-

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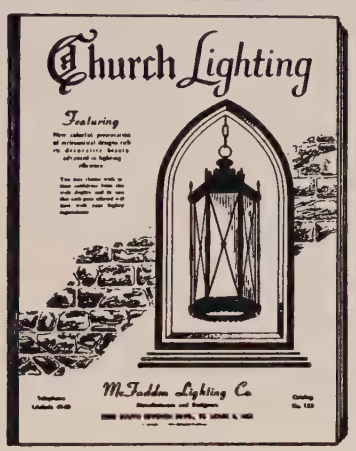

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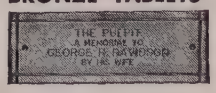

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ability to get assistance to take the treatment. Jesus' response was almost peremptory: " 'Get up, lift your mat, and walk.' And instantly the man got well, lifted his mat, and started to walk."

So today, many persons seem resigned to marginal living. Millions already existing might as well be dead! At least they seem content to live at "this poor dying rate" to quote Charles Wesley's hymn. How to live abundantly? (John 10:10). If you want to make the most of life take the New Testament way to life that is life indeed. What orders are issued, as the divine physician speaks to the chronic invalid? One of British Methodism's gifted leaders, Dr. Maldwyn Edwards, had a meditation in the *Methodist Recorder* (May 19, 1955) which impressed me when I read it. From it I took three directives which you could make the three emphases of a sermon on this theme:

(1) We must know where life is to be found. As every "whodunit" author knows, and perhaps every criminal, most of us look for clues and missing treasure in hidden places. We miss what stares us in the face. So with life, it is not to be found in strange, esoteric (translate that word!) places or practices. You cannot earn it. It is God's gift. All can have it by just receiving it through trust and loving obedience. Where do you find this life eternal? As you confront God in Christ. "I am come," he said, "that you might have life . . ."

(2) We must enjoy it. "What," asked John Wesley "is the witness of the Spirit commonly called assurance?" Answer, "It is rest after labor, joy after pain, light after darkness." If we are no longer servants but sons, no longer slaves but friends and heirs,

> "then let us rejoice
> In heart and in voice.
> Our leader pursue
> And shout as we travel the wilderness through."

Caution: you'd better not shout even for joy in our proper churches! Do we have just enough religion to make us miserable? Or do we commend our faith and our Lord by our infectious joy? A final tribute by the biographer of the late great Archbishop of Canterbury William Temple, was the saying of a workingman who expressed his sense of loss by saying of the world church leader, "he was such a jolly man."

(3) We must explore the life God gives us and wants us to live—to the full. This means that we must have first-hand acquaintance with what the church has called "the means of grace" —worship, the sacraments, the Christian community or fellowship, the continuous service with a cross at its heart. Would you really live? Then accept, enjoy, possess God's gift of life. "All things are yours, and you are Christ's, and Christ is God's."

III. *How to Keep Lent.* Text: ". . . the aim of the Christian discipline is the love that springs from a pure heart, from a good conscience, and from a sincere faith." (I Timothy 1:5, Moffatt). One fairly obvious and fruitful treatment of this theme is to follow the text's own divisions: (1) By cultivating love which springs from a heart made pure by God's forgiveness and the spirit's occupancy; (2) By a good conscience, that is one which being cleansed both of unrighteousness and self-righteousness, is sensitive to human need, to injustice, to moral issues in our society; (3) from a sincere faith. This is primarily what is meant by trust in the great God who has drawn near in his son Jesus Christ, but it also includes a working creed in which the spiritual experience has been expressed.

My suggestion, however, is to deal first, by way of introduction, with the approach or arrival of the Lenten season, and by defining it as simply and clearly as possible. It is more than the time when Episcopalians give up sin! It is the forty-day period when many Christians turn aside, more frequently than at other times, to follow devotionally the pilgrimage of Christ in "his high, pitiful journey" to the cross.

Yet we who are in so-called nonliturgical branches of Christ's Church may well suspect this emphasis upon good works. Formalism in religion, reliance upon ritual rather than upon righteousness, is a persistent error and menace to vital Christian living. Recall Amos's remarks upon similar instances of externalism. (Amos 5:21, 24).

Lent should mean—and does to many sincere disciples—much more than relief from a dizzy social whirl. It is more than a recess in which to attend to moral manicuring. In a world in which alternation is a principle not to be lightly disregarded, Lent may provide a season for recovering of perspective, renewing of spiritual vitality, and regaining focus in our worship. Here a brief account of how the season began may be of interest. Eventually the fast was fixed at forty days to correspond to Christ's wilderness fast prior to his temptation. Shrove Tuesday, the day before Lent's actual beginning, takes its name from the fact that penitents were "shriven" or given absolution for their sins on that day. Ash Wednesday, as most Protestants now know, is named from the old custom (pre-Christian) of sprinkling ashes on the head to denote contrition. Christ left no instructions for keeping fasts. But he did participate in the religious ceremonies of his time.

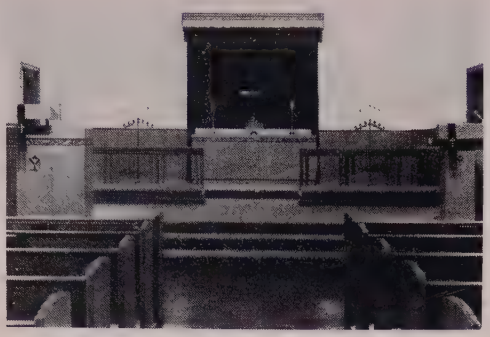
He journeyed to Jerusalem to keep festivals. He did lay down one condition concerning observances: "When you fast, be not as the hypocrites." We are not to be play actors in religion.

(1) Lent may be kept as a time of growth in Christian faith and character. Is Christianity not a discipline as well as a doctrine? So Paul reminds his young colleague, Timothy, in our text. A world leader of the Christian movement declared, ". . . the future of the world is in the hands of disciplined people." Even the Church's enemies would "buy" that observation. "The love that springs," that is artesian, overflows from the deep reservoir of God's love and truth, supplies the motive power.

(2) How shall we keep Lent? Three rules for the road of our pilgrimage with Christ to the cross and its Easter sequel follow.

(a) Let us keep Lent *constructively.* Honest dealing with ourselves often involves destructive operations. When in Britain a year ago I read of a call for a demolition squad. Men were needed to root out and destroy an old unexploded Nazi bomb buried deep in a London area. Jesus said something about plucking out that which offends, resolutely rooting out that which hinders our growth in maturity. In *My Dear Ego* a book for teenagers and others, Dr. Fritz Kunkel made it clear that we cannot be the kind of persons God wants us to be until we face up to two questions. First, what is the goal of our striving? Second, what puts us into the "dog-house" of despair, a sense of defeat? In Lent let us deal constructively with the one person who gives us the most trouble: our own self. Some one sagely observed, "There are Seven Deadly Sins. The first is dishonesty, the other six are selfishness. But the seven are then one: self-centeredness."

(b) Let us keep Lent *compassionately.* This is more than pity toward other members of the family who watch you suffer from your temporary abstinence from tobacco or candy! Compassion means to suffer with another. Christ's compassion for the multitude issued from his self-identification with them in their plight. It moved him to help them. To enter into the fellowship of Christ's sufferings is more than an emotional experience. It means the moral equivalent of prayer and fasting: deep concern, acceptance of responsibility to remake conditions creating hell for others. Consider Isaiah's searching word: "Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the



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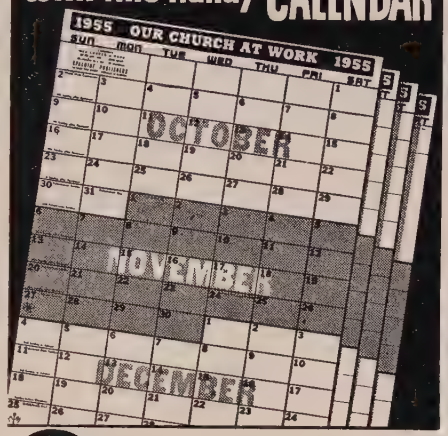

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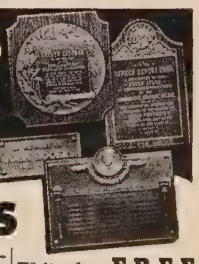

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poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" (Isaiah 58:6-7). Immense returns from such costly investment of one's self are promised by the same prophet: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily . . ." True health is the consequence of "the love that springs from a pure heart, from a good conscience, from a sincere faith."

(c) Let us keep Lent *secretly* and *cheerfully*. "When you fast," said the Lord of life, "do not put on a gloomy look, like the hypocrites, for they neglect their personal appearance to let people see that they are fasting. I tell you, that is all the reward they get. But when you fast, perfume your hair and wash your face, so that no one may see that you are fasting, except your Father who is unseen, and your Father who sees what is secret, will reward you." (Matthew 6:16-18). Have we not resented a person admiring the sunset who also wanted to be admired admiring the sunset? When you look at the spinning propeller of a piston-driven plane you can look straight through the blades, so fast and so rhythmical is the motion. So the aim of Christian discipline is to hide itself so that all that appears is spontaneous. When others look for it or at it they look through it—through us—to one to whom we are bound with ties of love and service. "Good" people repel others by their pious melancholy, their look of painful virtue. Christian living is serious not solemn, merry not flippant, winsome not woebegone. To keep Lent, keep company with him who for the sake of others disciplined, consecrated, and sanctified himself. Some one may take knowledge of us that we have been with Jesus, and to him say what the Earl of Kent said to King Lear in exile: "You have that in your countenance which I would fain call Master."

IV. *Proud of this News.* Romans 1:16-17, as translated by Professor William Barclay of Trinity College, Glasgow: "I am proud of the good news, for it is the power of God which produces salvation for everyone who believes, to the Jew first, and to the Greek. The way to a right relationship with God is revealed in it when man's faith responds to God's fidelity, just as it stands written, 'It is the man who is in a right relationship with God as a result of his faith who will live.'"

Like the classical concertos, this Christian symphony of faith opens with a crashing chord. The theme is stated. More than one Christian scholar finds in these two verses the heart of Paul's gospel. We take it for granted that Paul was proud of the gospel. Yet think of what the gospel had brought to him by way of opposition, ridicule, persecution, and imprisonment. But there was something in the good news which made him invulnerable and victorious over the worst that could hit him.

As we move imaginatively into the crucial events of Christ's life, death, and resurrection, it is well to keep before us the "three great foundation pillars of Paul's thought and belief." These are the conceptions of salvation, of faith, of justification. Let these three watchwords provide the three-fold outline of the message. I owe Professor William Barclay much for the insights of this discussion. You will find Professor A. M. Hunter's *Interpreting Paul's Gospel* (The Westminster Press, 1954) inspiring and illustrative for such a sermon.

(1) Salvation. When Paul wrote, men searched for salvation as for no other treasure. Life had tumbled in around thoughtful persons. They sought deliverance and peace. Christianity offered them what they sought and desperately needed. What was the salvation offered? (a) from physical illness. (Matthew 9:21). (b) from danger. (Matthew 8:25, 14:30). (c) from life's infection; from a crooked, perverse generation. (Acts 2:40). Christ in a man's life is the antiseptic. (d) from lostness. (Matthew 18:11, Luke 19:10). (e) from sin. Matthew 1:21). (f) from the wrath (not anger) of God. (Romans 5:9). In the faith there is an element of divine judgment. (g) from the temporal and fleeting. (Romans 13:11, I Corinthians 5:5, II Timothy 4:18, I Peter 1:5.

(2) Faith. What does this rich word as used in the New Testament mean? (a) loyalty: fidelity to the divine captain of salvation. (b) belief: the conviction that certain things are true. (c) the Christian religion: the faith. (II Corinthians 13:5). (d) most characteristically, faith in its New Testament meaning stands for total acceptance and total trust. This is total commitment to the God who has revealed himself and given himself in Christ.

(3) Justification. This biblical word has a different meaning than the ordinary English one. "He justified himself," we say, and mean, "he gave reasons for his action or decision or opinion. He tried to prove he was right." But in this word Paul means that God is treating an outlaw as if he had never been an outlaw at all. God treats the sinner as a child to be loved. In justifying us, God treats us as a perfectly wise and loving father treats his child. Therefore we enter into a new relationship with God. This relationship is one of confidence, love, and friendship,

instead of suspicion, hostility, and fear. And a man is in this relationship not because of anything he has done which could be called virtuous or meritorious. He is in this relationship of love because he has thrown himself in trust on the incredible mercy and love of God. This is what Jesus has made possible. God who seemed to be an enemy is shown to be our supreme friend, our savior. Who would not be proud of such good news?

PARSON'S BOOK-OF-THE-MONTH

This month's recommendation will appeal to all Scotsmen as to other price conscious bookmen. For its cost is sixty cents or thereabouts. In Britain it is "two and six" which with the shilling at approximately fourteen cents U.S., brings it to less than 35 cents. But at $3.00 it would still be worth buying and reading. It is the Pelican book edition of Stephen Neill's *Christian Faith To-day* (Penguin Books, Inc., 3300 Clipper Mill Road, Baltimore 11, Maryland). Bishop Neill is my favorite missioner to students and young educated people generally. An Anglican missionary bishop in India, he later taught theology at Cambridge University. In 1947 he became a leader of the World Council of Churches. In Canada and in the United States Bishop Neill exerted a singularly effective appeal to students to take seriously the claims of the Christian faith. During the period 1949-55 when I had opportunity to observe and listen, he proved to be one of the outstanding evangelists to visit Yale University. His reasoned, informed, convincing presentations of the gospel won the respect and often the acceptance of men who were previously indifferent or even hostile. He has now published the substance of a popular course in systematic theology. Nine chapters deal with man and his world, discovery and revelation, prophetic insight and response, Jesus, man the problem, Christ the reconciler, the new community, the Christian world community, and beyond space and time. Here is an apologetic for the faith, to read, to use as the basis of a course on Christian doctrine, to commend unreservedly to literate laymen. It is devoid of jargon, of pedantry, of intolerance. But it is a defense of the faith by one who has made up his mind and his life that Christ is the answer to life's profound questions.

NOTABLE QUOTES

A Prayer for a Sense of Proportion: O God, help me to keep things in their right proportions. Help me to see the things that are really important and the things which don't matter so very much after all. Help me to set my heart on and to give my effort to the right things. Give me grace to laugh at myself. Keep me from thinking myself too important. Keep me from getting all hot and bothered about little pinpricks. Help me not to worry about what other people say, and to think only of what You say. Help me to see things as You see them that I may put first things first, so that all other things may take their proper place. This I ask for Your Love's sake. Amen.

—W. Barclay in *British Weekly,* June 16, 1955.

* * *

Ralph Waldo Emerson was a man who suffered a tremendous series of tragedies. His young and dearly loved wife died tragically. Two brothers who were very close to him perished. Pastor of a Boston Unitarian church, he was asked to resign because of certain personal scruples about the Holy Communion. His biographer writes, "A doom seemed to hover over his family and his life. But under the surface of his life, dark as it was at the moment, a purpose was taking form in his mind. He knew that he was born for victory!" So the Christian is born for victory. . . . And that victory is sure because you can trust God! How do we know? The Cross of Jesus Christ is our pledge!

—Frederick H. Warnecke in *Go Preach,* p.69. Seabury Press, 1954.

* * *

We do not need a world in which there is nothing to be afraid of—in which obeying the law would be easy. Nor can we have such a world, for all our strivings; no matter how pleasant and safe we make the journey, the end of it is death. What we *do* need is to remember that we have been redeemed from death and the fear of death, and at rather a high price too. Our generation has never seen a man crucified except in sugary religious art; but it was not a sweet sight, and few of us would dare to have a real picture of a crucifixion on our bedroom walls.

—Joy Davidman in *Smoke on the Mountain,* p.20. The Westminster Press, Philadelphia, 1953, 1954.

JEST FOR THE PARSON

A maharajah entertained a celebrated American woman on a hunting expedition in India. A guest asked what kind of marksman the woman was. The courteous host answered, "she shoots divinely." Pressed for further details, the Indian responded, "Providence is kind to the birds." Is this a clue to the meaning of Providence?

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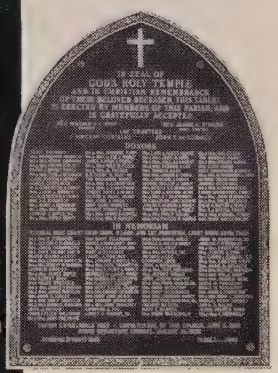

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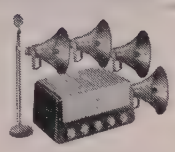

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A Church of Symbols

(*From page 8*)

church is orientated to the degree that the altar is at the east end of the building. This is in conformity with the age-old practice of Christendom wherein the priest standing at the altar faces toward the east, and the glory of the rising sun. "And the glory of the Lord came into the house by the way of the gate whose prospect is toward the east." (Ezekiel 43:4). It follows therefore that the opposite end of the church is properly the west front and here is the main entrance to the church. The south or right side of the church is designated as the epistle side of the church, while the north or left side is the gospel side. The explanation for this distinction is lost in antiquity. Its significance is perpetuated however in the service, where the epistle and gospel are read at the altar on their respective sides.

The West Front

The use of symbols becomes apparent even before the visitor enters the church. Standing on the sidewalk before the west front of the church, his eye catches many different forms of the signs which have come to be associated with the Christian Church. Towering over the front entrance of the church the steeple lifts a large gold-leafed cross some sixty feet above the pavement. At the crossing is a circle representing the universality of Christ's redemptive sacrifice, and bisecting the right angles formed by the arms of the cross and extending through the circle are four rays, representing the four evangelists, from whom we have the account of the gospel. Only the cross is gilded, the circle and rays have been left in natural aluminum for contrast. Beneath the cross, and worked into the four sides of the steeple, are a series of forty aluminum grills. These grills alternately depict the symbols Chi and Rho, superimposed upon each other, and the Alpha and Omega, also superimposed one on the other. These are the two most familiar of Christian symbols and are derived from the Greek language. The Chi and the Rho represent the name of Christ, while the Alpha and the Omega represent the beginning and the end. The total symbolism of the steeple thus is to lift the cross to the heavens and at the same time tell passers-by that Christ is the beginning and the end. The steeple is given a more colorful effect by the fact that the letters in each of the grills are alternately covered with gold-leaf, and the remainder of the steeple's structure is finished in natural aluminum contrasted with the bright green trim.

Below the steeple is a series of sixteen crosses set in three vertical lines above the main entrance. These crosses are each constructed of five clear-view glass blocks, the surfaces of the blocks having been flashed with a blue green color and then a sand-blasted symbol etched on the outer surface. In between the rows of crosses are solid glass blocks which have been flashed with a rich ruby color. Interspersed between all of these on the outer and inner walls are small, two-color, vitreous tiles. A dark red quarry tile surrounds each of the glass block crosses and projects beyond the face of both interior and exterior walls about ⅜ of an inch to give a slight shadow. The entire effect of the colored glass is to repeat in modern treatment something of the multi-colored hues of the great stained glass windows of gothic architecture.

Below the three verticle lines of glass block crosses in the west front and directly above the main entrance is a cast concrete hood or canopy. The canopy is a single slab of concrete, painted a soft off-white color, in which three recessed lights are set. Supporting the single awning-like slab are two pierced concrete fins extending from the wall on either side of three main doors.

Between the sidewalk and the steps at the front door is a paved terrace thirty feet long and fifteen feet wide. It is elevated two steps above the sidewalk and is ornamented with decorative tiles. In the exact center of the pavement is an ornamental tile one foot square. This is an accurate copy of a base relief in the Cathedral at Isola del Corcello, dating from the twelfth century. The tile depicts two peacocks drinking from a vase, with the branches of a vine intertwining throughout. This tile represents those faithful souls who drink from the fountain of life, and who rest in the vine which is Christ. At the ends of the pavement, two Virginia greenstone benches extend the width of the pavement.

The entire west front including the steeple is bathed in light every night with flood lights set into the lawn in front of the church. Additional flood lights are set behind the vestibule and choir-robing room wings to flood the sides of the church.

Outside the fins which support the canopy are six carved Virginia greenstone blocks, each about one foot square. These represent the six days of creation. To the left of the doors in descending order are the first three days, usually designated as the days of the work of separation, God separating the light from the darkness, the upper from the lower waters, and the dry land from the sea. The carvings to the right of the main entrance, represent

God's work of ornamentation, creating the sun, the moon, and the stars, the creation of the birds and the fish, and the last carving, while not depicting the figure of God, shows the creatures of the sixth day, the ox and man. Thus the three main doors complete the symbol of the first seven days, the church's doors thereby representing the sabbath which is the day of rest. The Virginia greenstone carvings throughout the building are the work of the late Mr. Louis Milione, internationally known sculptor, of Philadelphia.

The three doors at the main entrance to the church are of plate glass set in a stainless steel frame. Above each of the doors, also set in the stainless steel frame, is a plate glass transom. A number of sand-blasted symbols adorn these pieces of plate glass. In the transoms above the epistle and gospel doors, are two doves each facing toward the center. These are usually taken to represent the souls of the righteous whose lives are spent in meditation on the Son of God. He is symbolized in the center transom by a circle with the Chi Rho and the Alpha and Omega. The circle is the symbol of eternity. The three doors are also ornamented with several other sand-blasted symbols.

The Narthex

Narthex is a Latin word which means the porch or vestibule. Traditionally the narthex was the place where the catechumens or learners took their places during the hours of worship. Not having been initiated into the mysteries of the faith by the sacrament of holy baptism, they were still outside the church, yet waiting for the day when they should enter into the fullness of membership in the body of Christ.

Separating the narthex from the church proper is a screen or wall eight feet high and pierced by two red-covered doors at center aisle. The lower half of the wall is of brick construction. The upper is a limestone lattice-like pattern, with fifteen openings each about one foot square on either side of the two central doors. In these openings, pieces of ½ inch thick plate glass decorated with sand-blasted symbols have been inserted. While there are thirty pieces of glass in all, only eight different symbols have been used, thereby allowing for the repetition of each three or four times.

The symbols in the narthex screen are the Glastonbury thorn, the descending dove, the lilium candidum, the three fish, the pomegranate, the fountain of life, the dove and the flames, and the fleur-de-lys.

To the right of the narthex, are the choir robing rooms. Here the members of the chancel and chapel choirs vest before the services. Here also is an alcove for wraps. The processional cross is kept on a rack outside the choir robing rooms when not in use.

To the left of the narthex is a smaller vestibule with doors entering from the exterior. Here are lavatories as well as additional coat and hat racks. This vestibule, which is on the level of the pavement, is entered from the outside through two doors similar in pattern to those at the main entrance. Each of the doors is ornamented with a large peacock in the upper panel and a fleur-de-lys in the lower. The peacock is another ancient Christian symbol which has come to represent eternal life. Legend says that the peacock sheds his feathers annually, after which he receives new ones, more brilliant and glorious than before. In addition, legend also adds that the flesh of the peacock was incorruptible. In like manner the body of our Lord was incorruptible, but was raised to glory the third day.

The narthex is lighted by a rather unique lamp, approximately ten feet long and not more than a foot wide, which hangs vertically from the ridge of the church roof, in the center of the narthex. The lamp, an aluminum and frosted glass fixture, is four-sided, and is divided vertically into three sections. The lower section in all four panels, is decorated with the fleur-de-lys, the middle panels are ornamented with the anchor and two fish, the anchor being the symbol of Christian hope, and the uppermost panels have the dove of the Holy Ghost as their theme. A small spotlight in the base of the lamp lights only a portion of the narthex, while the fluorescent tubes in the upper three sections fill the narthex and the nave with light.

The Nave

Beyond the narthex is the first section of the church proper. This is called the nave, and is from the Latin word *navis*, meaning a ship. The ship has ever been the symbol for the Church. The fact that the place for the congregation is named for the ship dramatizes the ancient teaching of Christendom that "outside the Church there is no salvation." This symbolism is further heightened by the fact that a full-rigged sailing ship has been carved on the plaque which is on the face of the pulpit.

The nave is composed of five bays, a bay being the space between two arches. Actually while Grace Church has been designed as a modern structure, there is in the construction of the building a suggestion of the divisions which made up the old Gothic churches. The church's walls and roof

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* * *

From a Letter

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are supported by a series of seven great reinforced concrete arches or trusses. The outer edge of the nave arches is vertical and extends outside the church proper, thus giving the appearance of standing buttress against the exterior wall. The inner edge of the arch slopes inward from floor level. The concrete arches were poured in place and then ground to a fine finish. The soffit of the arches of the narthex and nave is painted a pale blue.

In the nave are forty-four oak pews which were designed by the architect and were constructed for the church by Frederick Brothers of Pottstown. The pulpit and all of the other woodwork were also made by the same firm. The floor of the narthex and the nave is of asphalt tile set in contrasting colors to match the accompanying color scheme throughout the church. On the west side of each of the nave arches is a window extending from near the floor to within less than a foot of the eaves. Thus a small L-shaped bay of glass is formed against each of the great concrete arches with windows letting in light both from the side and from the rear. Future plans call for the installation of leaded colored glass in a contemporary pattern in the bays of glass. The walls in the church as well as those throughout the remainder of the buildings are of a finely textured concrete block. In the church these are painted a bright but neutral shade. The ceiling in the church is a two-inch thick tongue-and-grooved V-jointed plank roof supported on wood purlins. These purlins are pocketed in the concrete arches which span the church. The ceiling, with the exception of that over the sanctuary, has been stained with a light grey pigment and then rubbed clean.

A series of ten lanterns of modern design provide light in the nave. Designed by the architect and executed by Allied Crafts, these lamps have a base of ornamental wrought iron and brass, and an upper section of molded glass, giving a tumbler-like appearance. On this upper glass section are the figures of birds and squirrels against rising shafts of wheat. These symbols, like those on the other glass throughout the church, are sand-blasted and the work of the Oesterle Glass Works, Inc. In Christian symbolism, the squirrel represent's a Christian's busy forethought of eternity, heavenly meditation, or the stirring of the Holy Spirit. The birds represent human souls. The shafts of wheat represent the growth of the seed which is the word of God.

At the head of the center aisle is the traditional crossing. Here a cross aisle separates the pews from the rest of the church. At either end of this cross aisle, in the opposite walls of the church, is a double door. On the epistle side the doorway leads into the parish building. The doorway on the gospel side leads into the baptistery.

Standing against the chancel arch on the gospel side of the church and just outside the chancel rail is the pulpit. Heroic in proportion, the pulpit brings to mind the high pulpits found so often in the great medieval cathedrals as well as the wine-glass pulpits of colonial days. The upper portion of the pulpit is a great cylindrical structure, which rests upon a fluted column approximately four feet high. Thus the floor of the pulpit is over five feet above the floor of the nave, and the overall height of the pulpit is more than nine feet high. Here again the architect has demonstrated his ability to use ordinary materials to achieve extraordinary effect. The trim on the upper part of the pulpit is of 1½ inch pure Manila rope. On the face of the pulpit is a hand-carved wood plaque showing a full-rigged sailing ship, on the mainsail of which the cross is plainly incised. The beauty of the simple pulpit is further heightened by a restrained polychroming on portions of the pulpit. In the base of the pulpit, on the fluted column, the visitor will find one of the most unusual features of the church. Here, arranged in chronological order, from left to right and from top to bottom, are twenty-four hand carved wood statues. These little statues, in many instances the gifts of children in the church's schools, represent twenty-four of the great teachers and preachers of the Church of Christ. The fact that the subjects of these statues span more than 1800 years is a demonstration of the continuity of the Church under the guidance of the Holy Ghost. These statues, together with the hand-carved wooden plaques on the pulpit and cantoria screen, and the aumbry door, are the work of Mr. Albert H. Krause of Philadelphia.

The subjects of the statues are Saint John the Baptist, Saint Peter, Saint John the Evangelist, Saint Stephen, Saint Paul, Saint Cyprian, Saint Athanasius, Saint Jerome, Saint John Crysostom, Saint Ambrose, Saint Augustine of Hippo, Saint Benedict of Nursia, Saint Gregory the Great, Saint Boniface, Saint Ansgar, Saint Bernard of Clairvaux, Saint Francis of Assisi, Saint Thomas Aquinas, John Huss, Martin Luther, Philip Melanchthon, Olavus Petri, Henry Melchior Muhlenberg, and Charles Porterfield Krauth.

Opposite the pulpit and fastened to the chancel rail is the lectern. This is a wrought-iron piece designed in the pattern of a flowering stem. From a pointed base, resting upon the floor of the nave, the lines of the lectern swing upward and out like so many grace-

ful stems. At the end of each is a graceful wrought-iron "flower." The main stem supports the book rest upon which is placed a red leather-covered copy of the Holy Bible. This lectern, together with the wrought-iron hand rail to the pulpit, the wrought-iron portions of the communion rail, and six altar candlesticks, are the work of Mr. Jacob Schmid, nationally known metalsmith of Philadelphia.

The Chancel

The second division of the church and the one which follows after the nave is the chancel. This section comprises the seventh bay, is separated from the nave by a massive chancel arch which is brightly polychromed in a pattern combining the vine, the grapes, and small red crosses, and is elevated above the nave floor by two steps. The chancel, as the name would seem to indicate, is the place where the choirs are stationed for the services. Here are three choir stalls on either side facing each other across the chancel. Thus the ancient pattern, common to monastic chapels when choirs were composed of priests and religieux who chanted antiphonally, has been preserved in the arrangement of the chancel or choir. A feature which seems to improve upon the arrangement of the chancel, common to so many parish churches today is the fact that the aisle between the two sections of choir stalls is twenty-one feet wide. Thus there is no section of the church where the altar is not perfectly visible.

In the wall on the epistle side of the chancel the organ console is situated. Opposite the console and on the floor above the baptistery and the sacristies is the organ loft. The organ is a three manual pipe organ constructed expressly for Grace Church by Casavant Brothers, Ltd. of St. Hyacinthe, Quebec, Canada.

Once again the use of ordinary materials in an attractive and pleasing manner is demonstrated by the organ chamber screen. In the three openings in the gospel wall of the chancel, wooden lattice frames were built. To cover the openings in the wooden frame yet to allow the sound of the organ to pass through, the architect directed that burlap stenciled with Christian symbols in bright colors be employed. The effect is a pleasing one.

Above the choir stalls on the epistle side of the church is a small balcony designed for use by the junior choir on important observances. Here there are four pews with a seating capacity for twenty-five persons. The screen at the front of the balcony is finished, as is the pulpit, with an ornamental use of Manila rope. Located in central positions on the face of the screen are five hand carved plaques, depicting certain musical instruments which remind the visitor of Psalm 150. Here are the lute, the bell, the lyre, the pipes, and the harp. Each of these plaques is brightly polychromed.

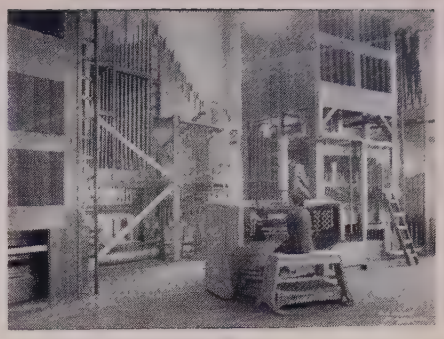
The door on the left of the chancel leads to the sacristies, that on the right leads to the parish building. The floor in both the chancel and the sanctuary is of Tennessee Quartzite flagstone.

The Sanctuary

The last division of the church and the most important is the sanctuary, named for the Latin word *sanctus*, meaning holy. Here is the altar of the church, at which the sacrament of the altar is celebrated and to which all the faithful must come to receive Holy Communion. This last section, the eighth bay of the church, is separated from the chancel by another of the concrete arches. This arch is also highly polychromed. The visitor moving from the main entrance toward the altar soon becomes aware of the gradual change of the colors in the building. On the arches in the nave the color is blue. On the massive chancel arch the blues and greens still predominate, but a touch of red now appears. In the sanctuary arch, the blues are present, but only in a minor degree, and now red and gold have become dominant. Finally the eye is carried across the striking colors of the sanctuary ceiling and at last to the brilliant red of the cross.

In the sanctuary arch there are many symbols plainly visible. Here is the budding rod representing the tree of Jesse, culminating at the roof in the Chi Rho and Alpha and Omega. In the transverse sections overhead the symbols of Alpha and Omega are also easily discerned. The ceiling above the altar, in keeping with the ancient tradition that the altar must have a fit covering, is elaborately polychromed. In a vivid scheme of symbolism the heavens and the earth are depicted in rich and forceful shapes and colors. The stars are both eight pointed and five pointed, and from their brilliance shining rays shoot forth. Closer to the side walls, the flowers of the earth are represented in highly stylized fashion. All of this is a fitting canopy to the great altar below. The polychrome work throughout the church was done by Mr. Louis Ewald of Bryn Athyn.

Separating the sanctuary from the chancel, and extending across the church beneath the sanctuary arch is the communion rail. This rail, a combination of wood and wrought-iron parts, has been erected about one foot from the edge of the step which raises



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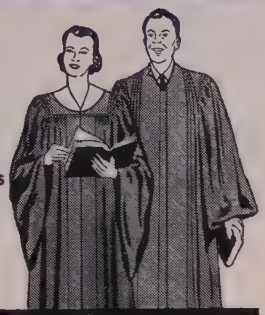
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the floor of the sanctuary above the chancel. The railing is of a chaste, light construction which while implying strength, conveys the impression of spaciousness in the sanctuary and chancel. A series of wooden uprights support the sloping top of the rail. Beneath the upper edge are a number of wrought-iron frames into which twenty-six small brass medallions have been set. These medallions represent lambs in different postures of adoration, and angels playing a number of different musical instruments. At the center, a double gate, allows entrance into the sanctuary. When closed, the gates convey the impression that the rail is of a single piece. In front of the rail, are several rich red-covered cushions. It is here that the faithful kneel to receive the body and blood of Christ in the blessed sacrament of the altar.

On either side of the sanctuary, and fastened to the wall are two large stone shelves. These are called the credence brackets. On the one on the epistle side the altar missal is kept when not in use. On the gospel side the alms basin together with the offering plates are placed.

In the wall on the gospel side is a polychromed carving, about four feet above the floor. This carving is a piece of wood about eighteen inches square, on which a chalice and a paten are carved and colored. Behind this carving, which is an ornamental door, is a steel safe, and within this safe, which is called an aumbry, the consecrated elements that remain after all have received Holy Communion are kept. With these sacred elements the sick and shut-in are communicated by the pastor.

Rising three steps above the floor of the sanctuary is the footpace, a handsome area approximately eighteen feet long and nine feet deep. Upon this raised predella is the altar, the focal point of the church. An altar is the place of sacrifice. The altar is of yellow sienna marble, and was designed by the architect to harmonize with the ancient stone-table altars so common in the primitive Church. The altar, which was made in Italy and was procured through the United Lutheran Publication House, is made up of nine pieces. The *mensa,* a Latin word meaning table, is a single slab of marble ten feet long, three feet wide and a foot thick, weighing four tons. On the front edge of the mensa are carved the words of our Lord, "And I, if I be lifted up from the earth, will draw all men unto me." (Saint John 12:32). The upper side of the mensa, in traditional pattern, has five Greek crosses incised upon it, one at each corner and a fifth in the center. These five crosses represent the five wounds of our Lord. The mensa rests upon eight cylindrical legs of the same marble. These legs are arranged in two groups of four, a group at each end of the altar. There is no retable or gradine on the altar. A cerecloth is placed directly upon the marble, and the fair linen, which falls to within several inches of the floor on either end, is placed on top of the cerecloth. This fair linen which covers the altar at all times, except on Good Friday, represents the white cloth in which the body of our Lord was wrapped. The six massive wought-iron candlesticks which stand directly upon the altar, are symbolical of the six days of the creation, with the great crucifix representing in all of its symbolism, the great seventh day, the day of redemption. The candles are always lighted and extinguished by an acolyte, thereby marking the opening and closing of the church's worship. Flowers, when they are used in the church, are never placed upon the altar, but are arranged in stone urns which stand on the predella at either side of the altar.

The interior east wall of the church is recessed with a niche rising in back of and above the altar. Within this niche a wall of green Monte Verde marble rises to a final concrete arch set into the wall near the roof. In the center of this green field of colored marble, is the great crucifix. Unlike the traditional crucifix which depicts our Lord in his eternal sacrifice, the style employed here is a somewhat different. Here is the cross, more than twelve feet in length, its center arms a rich shade of red to represent the blood of the savior, its outer dimension treated in a brilliant gold decoration, recalling the words of the hymn, "from the cross the radiance streaming, adds more lustre to the day." In front of the cross, yet attached to it, is the hand-carved figure of the savior of the world, his arms outstretched, not in pinioned agony, but in invitation. His body is covered with a long white robe, with colorful ornamentation, and in his hands and feet the print of the nails are plainly visible. This type of crucifix is commonly called the *Christus Victor,* or Christ the Victor, and is designed to show at the same time both the sacrifice of Christ and his victory over death and the grave. Historians and theologians are well agreed that this type of representation is of an earlier origin in the Church's practice than the more common suffering crucifix. The use of this particular form is most appropriate in Grace Church as it harmonizes with the words of Christ which are carved upon the altar. Thus we have before us a most pleasing reminder of all that our savior has done for us and also of the hope that is ours because of him.

The *Christus Victor* crucifix is the work of Mr. Thorsten Sigstedt of Bryn Athyn.

On the half-arch which is set into the wall above the niche another inscription is seen. This has been done in black letters upon a gold-leaf background. Here the whole expression of Christian worship is appropriately expressed in the words of the hymn. "Holy, Holy, Holy, Lord God Almighty, God in Three Persons, Blessed Trinity." At the same time we have before us an ascription of praise as well as a confession of faith.

Hanging from the ridge of the ceiling just before the altar is a wrought iron lamp containing a ruby glass. Within the glass is an everburning candle which is never permitted to go out except from Maundy Thursday evening to early Easter Day. This is called the sanctuary lamp and symbolizes the presence of God in his Church. There are some who have compared the sanctuary lamp in Christian Churches with the ancient Shekinah of the Hebrews. The term Shekinah means dwelling. It was the Shekinah which traveled with the children of Israel, being a pillar of fire by night and a cloud by day. Worshipers in Grace Church have found comfort in the living flame which shines before the altar day and night. Passers-by can look through the plate glass doors at any hour of the day and night and behold its brightness shining before the altar of God.

In the side walls of the sanctuary are two fins, one on each side, extending from the side walls, behind which are long clear windows of glass block. On these blocks, a series of different cross shapes together with the vine and the grape clusters are sand-blasted. The light from these windows falls upon the altar and fills the sanctuary.

The Baptistery

Through the doorway on the gospel side of the church just below the pulpit, the visitor enters the baptistery. The central piece in the room is the large marble baptismal font, which was designed by the architect, and, like the altar, was procured from Italy through the United Lutheran Publication House. The font is of two solid pieces of marble. The base is red antique Italian marble, while the upper and larger piece is of Spanish *rojo alicante* marble. On the font, which is octagonal in shape, are a series of eight carvings, two to a panel on the four sides of the font which face on the room's four walls. These carvings depict man's fall, God's efforts at reconciliation through the children of Israel, the ministry of our Lord Jesus Christ, and the new birth in Holy Baptism.

A door in the east wall of the baptistery connects to an ambulatory which enters upon the sacristies. The room next to the baptistery is the working sacristy. Here is a sink, a piscina, and closets and cabinets to house the linens, paraments, the vestments of the altar-boys, and all of the other matters which are the direct concern of the altar guild.

The room in which the pastor vests for the services is on the corner of the wing on the north side of the church. This is, in a sense, the pastor's private chapel and here he prepares himself by prayer and meditation for the services.

Building Unit by Unit

(*From page 13*)

the steps into the balcony or directly into the nave.

The worship unit, about sixty-five by forty feet, will seat 240 persons. Structural framing will be laminated wood girders. The exterior walls will be of native stone. Interior walls will be exposed natural stone and wood. Lighting will be by suspended incandescent fixtures.

Auxiliary Wing

This wing will house the fellowship hall, study and office, rest rooms, kitchen, lounge, heating plant, and storage rooms. The entire wing will be approximately eighty by forty-five feet.

Until the third wing is built, the fellowship hall will be made to double as Sunday school classrooms. Folding partitions will be used for this purpose.

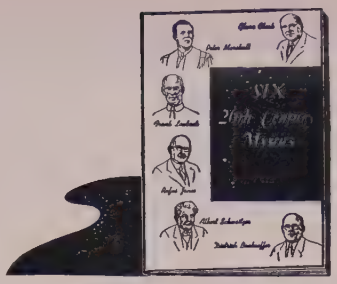
The kitchen is conveniently located adjacent to both the fellowship hall and the lounge. Dinners in the fellowship hall or light refreshments in the lounge can be prepared in the same kitchen, thus saving the expense of a separate kitchenette.

One storage room is located behind the kitchen, across the corridor from the heating unit and boiler room. The other storage room opens directly into the fellowship hall, making the moving of chairs and tables from storage to the hall and back a simple matter.

Rest rooms occupy the space between the main worship unit and the fellowship hall, convenient to both units.

The church office and the pastor's study are located to one side where the noise of other activities in the church will not disturb the work there.

Behind the church are parking facilities for about thirty-five cars. An additional one hundred vehicles may be parked in a lot belonging to a state university across the street.



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NEW BOOKS

Sunday School Lesson Commentaries

When I took my first church in 1911, I believed what Christian educational leaders had taught me—that the International Sunday School Lessons would soon fade, and that every church with any sense would be using graded lessons. I have long since learned not to take too seriously the prophesies of the long-haired (or bald) specialists. The current influx of "annuals" with discussions of the International Lessons for 1956 gives a lie to that prophecy. Here are the copies which have been placed on my desk, and these are not all that are being published.

In deference to age, I have listed these publications in order of their years of service.

ARNOLD'S COMMENTARY **edited by B. L. Olmstead. 286 pages. $2.00. Sixty-second year. King James Version. Light and Life Press.**

THE GIST OF THE LESSON **by R. A. Torrey, edited by Ralph G. Turnbull. Pocket size. 163 pages. $.75. Fifty-seventh year. King James Version. Fleming H. Revell Company.**

TARBELL'S TEACHER'S GUIDE **edited by Frank S. Mead. 432 pages. $2.50. Fifty-first year. King James Version. Fleming H. Revell Company.**

THE DOUGLASS SUNDAY SCHOOL LESSONS **by Earl L. Douglass. 494 pages. $2.95. More than a third of a century. King James Version. The Macmillan Company.**

HIGLEY'S SUNDAY SCHOOL LESSON COMMENTARY **edited by R. D. Higley, L. R. Ringenberg, John Paul, and J. A. Hoffman. 320 pages. $2.00. Twenty-third year. King James Version. The Higley Press.**

UNIFORM LESSON COMMENTARY **edited by William M. Horn. 328 pages. $2.75. Age not given, but a 1955 edition was published. Revised Standard Version. The Muhlenberg Press.**

THE INTERNATIONAL LESSON MANUAL **edited by Charles M. Laymon. 440 pages. $2.95. First issue. King James and Revised standard versions in parallel columns. The Abingdon Press.**

Another feature of these books amazes me. The King James translation appears in six of them; the Revised Standard in but two. In one of these it is in parallel columns with the King James. It reminds me of another prophecy. This was made at the time the first copies of the Revised Standard were being released. It was to the effect that once the advertising on the new text was released that people would forget that there was a King James Version. Evidently loyalties change slowly in the religious area.

The books follow a somewhat traditional format and content. The need for audio-visual aids is recognized in the Higley book, the Douglass lessons, the Tarbell guide, and the International Lesson annual.

Most of the older books now have the second or third editor. In most instances the present editor has sought to keep the loyalty of readers by carrying on the traditions of the past. In the case of the Torrey book, the Arnold book, and the Tarbell book, the original editor's name is still carried. The Douglass book is the successor to the Snowden lessons. Earl Douglass has earned the right to have his own name given to it through years of outstanding service.

Three of the books listed have the imprint of denominational publishing houses. They are Arnold's which is published by the Light and Life Press, publishing house of the Free Methodist Church; the Uniform lessons published by Muhlenberg Press, publishing house of the United Lutheran Church; and the International annual published by The Abingdon Press, publishing house of the Methodist Church.

The latest to enter the field is *The International Lesson Annual.* While it has an editor, it is written largely by contributors; the majority are Methodist, but other names appear on the list. It is an attractive book with a large page, printed on soft paper and bulks well. It is a worthy competitor with the others of greater age.

W.H.L.

Bible

THE APOCRYPHA, According to the Authorized Version **Introduction by Robert H. Pfeiffer. Harper & Brothers. 295 pages. $2.00.**

This volume is very convenient and handy. Robert H. Pfeiffer, of Harvard and Boston Universities, writes an excellent introduction in which he outlines the contents, the subject matter, and the author, if known, of each writing included in the Apocrypha.

The Apocrypha is translated according to the authorized version. The following fifteen writings or texts are to be found within this volume: I Esdras; II Esdras; Tobit; Judith; The Rest of the Chapters of the Book of Esther; The Wisdom of Solomon; The Wisdom of Jesus the Son of Sirach, or Ecclesiasticus; Baruch; The Epistle of Jeremy; The Song of the Three Holy Children; The History of Susanna; The History of the Destruction of Bel and the Dragon; The Prayer of Manasses; The First Book of the Maccabees; The Second Book of the Maccabees.

Every Bible student should read and be acquainted with the Apocrypha.

H.D.H.

THE REDISCOVERY OF THE BIBLE **by William Neil. Harper & Brothers. 255 pages. $3.00.**

Strange that one of the finest interpretations of the place of the Bible in modern day thinking should come from England! Americans had thought that they had some sort of stranglehold upon adapting the Bible to modern life!

William Neil is a professor in the University of Aberdeen. He knows the critical points of view of the past one hundred years. He also knows their importance to a lay person who would understand the Bible.

After clearing the ground by examining the plight of biblical understanding today, with a statement of the rediscovery of the Bible for modern thought, he treats carefully of the various scientific approaches to Bible study: the legacy of liberalism, the modern critical position concerning both the Old and New Testaments, along with the contribution of archaeology. Out of this he presents briefly the newer insights that reveal the uniqueness and unity of the Bible.

Then, after this careful introduction (which is nearly half the volume),

For Study. . . and Reference . . .

PUBLISHED JANUARY 9. . .

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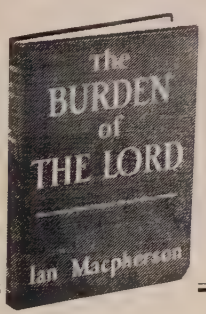

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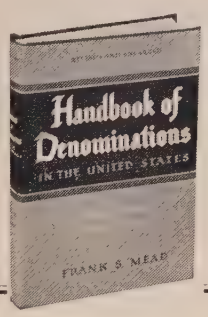

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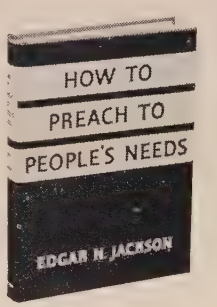

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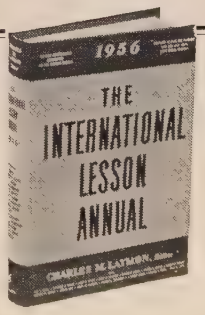

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H.W.F.

***ST. PAUL'S EPISTLES TO THE COLOSSIANS AND TO PHILEMON* by J. B. Lightfoot. Zondervan Publishing House. 429 pages. $4.50.**

This famed commentary by the great Bishop Lightfoot is one of the excellent *Zondervan Reprint Classics* that are making treasures of the past available for modern students. For years they had been obtainable only in second-hand stores, and since the wartime air raids on London that destroyed such great supplies of books there, the search had become an almost hopeless one.

This commentary was written a hundred years ago, so there are numerous details that must be corrected in the light of modern knowledge. This is particularly true of the long essay on the cult of the Essenes about which we now have much important information gained through the Dead Sea scrolls.

Nevertheless this volume contains much that is valuable. The fine combination of scholarship and piety, for which the author was noted, makes a continuing contribution to our understanding of and appreciation for these two significant epistles.

J.S.

Theology & Philosophy

***MEN WHO SHAPE BELIEF* by David Wesley Soper. The Westminster Press. $3.50.**

Written in the pages of this book is an appreciative interpretation and penetrating analysis of eleven leading theologians in the United States who are helping shape the beliefs of thinking men and women in the area of theology. The author explores the field of men who may be thought of as at the extremes in theological thinking, as well as of those who present to us a more moderate view. Included in the volume are those who are quite well known to students of the Christian religion, and some who are not so well known.

Time and space forbid anything but a cursory glance at the contents. Here is James Luther Adams saying, "Through the process God, the Lord of history is now at work—creating man and the world." Douglas V. Steere says, "The problem is to keep God and His creative enterprise together in the minds and hearts of the people. Prayer is one way to keep God and His world together." John A. Mackay exploring the full content of the ecumenical mind, expresses himself, "The task of the Church is to lead the way; the Church has therefore three functions: prophetic, regenerative, and communal." Walter M. Horton, who himself broke with mere liberalism, endeavors to show the inadequacies of humanism, and liberalism. Under the strong influence of Great Britain and Europe in theological thinking, he gives us a discerning emphasis upon historical eschatology. John C. Bennett, gives us a glimpse of his belief in the fact that in and beyond the present process is the power and purpose of God. Wilhelm Pauck, shows us something of the strength and weakness of early Barthianism, and reveals how very much he is steeped in the heart and mind of the great Reformers—Luther, Calvin, etc. Harris Franklin Rall, in his own creative mediating way, takes great words like, faith, religion, science, God, evil, man, sin, etc., and breathes fresh content into them in the light of a liberalism which is wholesome. W. Norman Pittenger, believes that neo-orthodxy is a needed corrective, which needs correction. And he feels that this correction is to be found in the Anglo-Catholic theology. In this Anglo-Catholic theology, the Holy Spirit is given a large place. Louis Berkhof is perhaps the most conservative of all the eleven theological interpreters. His is the theology of Biblical literalism, and he is strong for Biblical infallibility, and a theology based thereon. At the other extreme is to be found Henry Nelson Wieman, who breaks with a transcendent God. Says he, "God is not a person but the matrix of persons. . . . The Creative process itself is God," and instead of "created good there is creative good." Edgar S. Brightman, the last of the list, stresses theistic finitism over against theistic absolutism. This author writes more as the philosopher than the theologian. He explains "that he was forced by the fact of evil to the development of the idea of a personal God who is finite." His word on immortality is a good one.

There is a concluding chapter in

which the author deals with theology's two unfinished tasks, theology in itself, its own dynamic and structural development; and theology in relation, the study of the depth dimension in every area of knowledge. Dr. Soper considers the second of these to be the more important task, and he pays tribute to the younger men who are grappling with it in a vast communal enterprise.

A.S.N.

***TOWARD A THEOLOGY OF EVANGELISM* by Julian N. Hartt. Abingdon Press. 123 pages. $2.00.**

There is real meat in this little volume. Professor Hartt sets out to give a theological basis for evangelism. But in so doing, he gives a remarkably concise and pointed exposition of the Christian faith. This is as it should be. The evangelist must have a message. And the message ought not be anything but the gospel.

Professor Hartt's treatment of the fundamental beliefs of the Christian faith does not make easy reading. It is expressed in terms of the newer theology that uses the basic concepts of neo-orthodoxy. But it is vivid and provocative, and makes clear the shallow and superficial basis on which many of our popular evangelistic methods are rooted.

Beginning with the fact that God has acted in Jesus Christ in history to save man from his impossible human situation, the author explores each of the great Christian doctrines that make up the total story of what God has done. He points to the basic motivation that is behind the telling of this story and shows its relevance for the needs of our world today. Moreover, the author reminds us that as the church goes out into the world to preach this gospel, we have the assurance that the Lord of this gospel will go with us. "My word shall not return unto me empty."

W.P.

***PHILOSOPHY AND RELIGION* by George Whitfield. Religious Education Press, Wallington, England. 128 pages. $1.65.**

The Religious Education Press of Wallington, England, has been publishing a series of *Handbooks of Religious Knowledge*, containing concise, readable, dependable introductions to the many fascinating areas in the great field of religious knowledge. Previous volumes have dealt with the subjects of comparative religion, Old Testament history, science and religion, and methods of teaching the Bible. The latest one, from the pen of the headmaster of Hampton Grammar School in Middlesex, deals with the intellectual problems of Christian belief.

"The purpose of this book," says Mr. Whitfield, "is to make a brief survey of some of the fringe questions asked by every generation of intelligent people when they first become aware of religious knowledge. The aim is not to examine the fields of learning in detail but to recognize that they exist, to note some of the ways in which they are related to each other, and to provide an occasion for further study."

Accordingly, Mr. Whitfield begins with the Greeks. Starting with Socrates, Plato, and Aristotle, he shows that the great thinkers began their quest for truth by asking questions. The two great questions of Plato—How do we know?—What do we know?—introduced the world to the important search for the differentiation between appearance and reality. From there, Mr. Whitfield introduces his readers to the general field of epistemology, the problem of knowledge, taking them up to the techniques of modern science and showing how a knowledge of God must be obtained by different procedures than those used by natural scientists.

The chapter on "What Do Christians Believe?" will be most helpful to all young people. It is an analysis of the Apostles' Creed in which the author shows the historical reasons for each clause in the creed, relating each to the contemporary and philosophical

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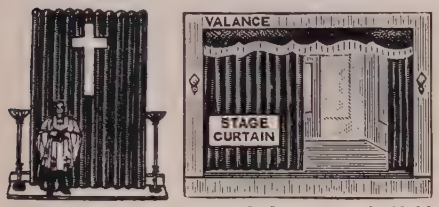

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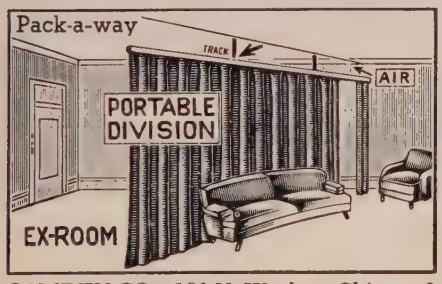

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background of the times in which the great statement of faith was written.

The final chapter is an interpretation of history in which Arnold Toynbee's concept is related to both the biblical view and the dialectical expositions of Hegel and Marx. Especially illuminating is Mr. Whitfield's delineation of the character of Marshal Tito of Yugoslavia, concerning whom he says, "By giving effect to the ideas of Marx in the organization of his country without accepting Russia as the center of orthodox communism, Marshal Tito has become a political heretic of unusual significance."

Ministers will want to keep this book in their libraries to loan to serious students who have trouble reconciling what they encounter in the school classroom with what they learn at church.

T.F.H.

Preachers & Preaching

THE LIFE TO LIVE **by Frederick M. Meek. Oxford University Press, Inc. 151 pages. $3.00.**

Frederick M. Meek preaches from the pulpit of the famous Old South Church in Boston. It isn't easy in these days of suburban migration to maintain a strong congregation in a downtown church. That Dr. Meek preaches to crowds every Sunday in such a church testifies to the power and relevance of his preaching.

This volume of seventeen sermons helps one to understand why people continue to fill Old South Church. The first nine sermons are based on the sayings or experiences of Jesus. In all of them, Dr. Meek exhibits a clarity and simplicity of style without becoming mediocre. He meets people where they live and helps them to see the relevance of the gospel to their own experiences.

One does not find in these sermons the striking phrases of Ralph Sockman nor the pulsing sentences of Paul Scherer, but there is the impact of straightforward speech and clear-cut challenge.

W.P.

THE WESTMINSTER PULPIT, Vol. V. **by G. Campbell Morgan. Fleming H. Revell Co. 351 pages. $4.00.**

One of the notable events in the field of homiletic literature is the publication, in ten volumes, of the sermons of G. Campbell Morgan. When the series is completed there will be nearly 300 messages, just as they were preached in Westminster Chapel, London.

During the past thirty years it has been practically impossible to obtain most of G. Campbell Morgan's sermons. The fact that they are being published now is evidence that they are still in demand. Those of us who heard and read Dr. Morgan's sermons in the days when he was preaching them did not always see eye to eye with him in regard to his theology or his homiletical approach, but to have denied that he was a master of Biblical exposition would have been contradicting an indubitable truth.

The sermons in Vol. V. are typical Morgan discourses. Of the twenty-six sermons in this book, there are three series centering around Christian citizenship, church ideals, and the kingdom of God. The four sermons in the first series are Christian Citizenship: No Abiding City; Christian Citizenship: The Search for the City; Christian Citizenship: The Building of the City; Christian Citzenship: Co-operation in the Building.

It must be admitted that there are some passages which are not particularly meaningful because of the author's ultra-conservative Biblical point of view. But even here we find brilliant, illuminating, practical exposition. One cannot open the book at random without having the experience of contact with noble thoughts expressed in eloquent words.

The volumes in this series are not booklets. They are large, beautiful, and well-made books. They are a permanent contribution to religious literature.

L.H.C.

A CANDLE FOR THE DARK **by Orva Lee Ice. Abingdon Press. 128 pages. $2.00.**

Dr. Ice, more than ten years minister of Calvary Baptist Church, Minneapolis, presents sixteen "informal messages for inspirational living." Not exactly sermons, though they read as though they would be most interesting if preached, these little talks are full of homey illustrations that point very quickly their central teaching. "I never murdered anybody," the excuse of a non-going man; "Shockings alive," the expletive of a kindly neighbor; "If you go looking for the dark with a candle, you'll never find it," the saying of a village saint; "Well, yes and no, if you know what I mean," the common phrase of so many who refuse to take sides; "He never preached what he practiced," a comment of a friend about one who *did* rather than *said;* these are some of the catchy phrases that make this simple book so alive.

No wonder Dr. Ice is in demand by young people. He gets to the point with quick illustration, drives it home with homely anecdote, then stops!

H.W.F.

Church Architecture

THE ENGLISH MEDIAEVAL CHURCH by G. H. Cook. The Macmillan Co. 302 pages. $7.50.

WHEN YOU BUILD YOUR CHURCH by John R. Scotford. Doniger & Raughley, Inc. 246 pages. $3.00.

WITHIN THE CHANCEL by Thomas A. Stafford. Abingdon Press. 92 pages. $2.00.

Here are three books which make a contribution to three different areas of church building. Mr. Cook's volume is one of the thorough studies of the mediaeval churches of England which can come only from one who has lived in the land and loved the churches. Adorned with 180 photographs the volume offers a source book on English churches of this period. The volume is delightful to the devotee of church architecture and art.

When You Build Your Church is concerned with the methods of building and the church architecture of today. John Scotford has two outstanding assets for this work. He visits a great many churches, and he writes in a simple direct style so that the reader knows what he is talking about. It would be too much to ask any reviewer to agree with every point of view in any book. Scotford's comes as near to getting 100 percent agreement from this reviewer as any one we have read. You will find it suggestive without being pedantic.

Thomas A. Stafford's *Within the Chancel* is another attempt by this author to interpret the religious symbolism of worship. I like this one better than the earlier book because it limits itself to the symbolism of Christian worship. As far as Protestantism is concerned we have passed the elementary stage of the appreciation of symbolism and in our intermediate experience are finding that their authority in the historic church is not as great as we had at one time imagined. The author of this book, besides giving interpretations of valid symbols, will disabuse your mind of some superstitions which have been plaguing us for years.

W.H.L.

Biography

DANISH REBEL by Johannes Knudsen. Muhlenberg Press. 242 pages. $3.50.

As a result of the ecumenical movement American churchmen have had their horizons lifted, not only as it relates to churches of exotic lands (I shall never forget the amazing discovery at Amsterdam of finding myself seated between a Coptic churchman from Ethiopia and a bishop of the Thomas Church in South India!) but also to Christian leaders who exercised significant influence in their own lands, even though we may not even have heard their names. Of course, in recent years we have learned to know some of them, including the great Dane, Soren Kierkegaard.

This volume tells of a contemporary of Kierkegaard, N. F. S. Grundtvig. As you read this authoritative volume, written by a man who has been a lifetime student of Gundtvig in both the United States and Denmark, you cannot but be impressed by the manifold talents of this man. During his long life (1783-1872) Grundtvig demonstrated his ability in such varied fields as education (he founded Denmark's great program of adult education), poetry (more than 2,000 hymns, including "Built on a Rock, the Church doth Stand."), history (a pioneer student of Norse mythology and Beowulf), and theologian.

Although many readers will not be able to go as far as the author in approving the theological views of Grundtvig, they will still find this exposition stimulating for further thought in the areas touched upon.

J.S.

Church History

THE EARLY CHURCH AND THE COMING GREAT CHURCH by John Knox. Abingdon Press. 160 pages. $2.50.

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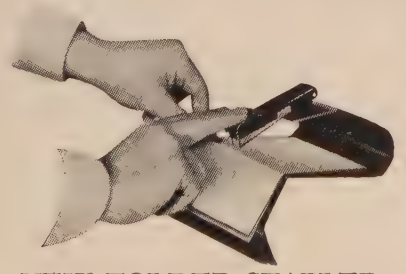

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especially the deep underlying unity in the Church, these two books should be universally interesting and helpful. Both look backward and forward.

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Knox is always the careful scholar working through the development of the early Church with a view to its essential nature, but always with an eye on the relevance of such findings to the present Church and its effectiveness in our world.

Something of Bosley's faith in the findings at Evanston is shown in his statement:

> They chart the road ahead for the Christian Church; they set the problems and suggest lines of action leading toward answers; they summon Christians the world over to some great common tasks which, if well done, will not only bring them closer together as churches but may actually tip the balances away from annihilation for our civilization.

Knox's canvas is much larger. He begins with the early Church and insists that the early Church was never as united as modern Christians have so often wishfully thought. But he also shows clearly the attempts made by the Church, and the means they used, to develop a sense of unity in their diversity. Finding the bonds of unity in the early Church fellowship grounded on the episcopate and the creed, he asserts that these are as essential to modern practical Christian unity as the early Church fellowship itself. Whether they are an adequate norm and whether they can be relied upon alone is the major consideration of his last stimulating chapter.

R.W.A.

Ethics

***ECUMENICAL DOCUMENTS ON CHURCH AND SOCIETY (1925-1953).* World Council of Churches, Geneva, Switzerland. 172 pages.**

Here, brought together in one volume, is a selection of the major documents on social questions produced by the World Council of Churches and its parent and sister movements, the Universal Christian Council for Life and Work, and the International Missionary Council. All of these documents have some official standing, that is they have been adopted or received by officially-constituted ecumenical gatherings.

Documents are taken from the Stockholm Conference of 1925, the Jerusalem Conference of 1928, the series of Life And Work Conferences from 1925-1937, the Oxford Conference of 1937, the Tambaram Conference of 1938, the Whitby Conference of 1947, the Amsterdam Conference of 1948, the Bangkok Conference of 1949, and the Lucknow Conference of 1952.

Publication of this volume was to provide the delegates in the section on social problems at Evanston with these necessary resources to their discussions. A complete report of the proceedings at Evanston, including the section dealing with social questions, is available in a separate volume.

This documentary report of the social thinking produced by the ecumenical movement will be of great value to all who are interested in the social implications of the Christian Faith.

E.A.L.

Education & Youth

***THE CHRISTIAN IMPRINT* by Fred P. Corson. Abingdon Press. 149 pages. $2.50.**

Few persons are as well qualified as Bishop Corson to write a book designed to evaluate the methods and aims of Christian education and its status in our American culture. He has been pastor, college president, President of the Board of Education of the Methodist Church, and now bishop of the Philadelphia area.

The title of his book comes from Christ's question when he was handed the Roman coin, "Whose likeness and inscription is this?" Life leaves a mark on each of us. It is the business of Christian education to leave the imprint of Christ on the individual and on society. In this task it is up against powerful enemies: secularism, atheism that destroys people's belief in God for the sake of political exploitation, and the "Iniquitous" whose only concern is, "What will it pay?"

The molders of Christian education —parents, teachers, citizens, must have a clear understanding of what education is. These basic institutions in our society have a joint responsibility for leaving the Christian imprint on the generation of young people in our public schools and churches.

Bishop Corson points out that the greatest needs of Christian education are specific goals and Christian leaders —teachers, parents, citizens—who bear the imprint of Christ on their own lives. "I would make them schoolmasters after the pattern of Christ." (p. 55)

The objective of Christian education is to dispel darkness, to exalt God, and to endow the individual with moral and spiritual values. He believes that true Christian education will forever

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Various Topics

MENTAL HEALTH AND MENTAL DISORDER A Sociological Approach **edited by M. Rose. W. W. Norton & Company, Inc. 626 pages. $6.50.**

Prepared by a committee for the Society for the Study of Social Problems, this large volume is an exhaustive study of the relatedness of psychiatry and sociology. With thirty-eight selections under seven major heads, the volume discusses the phases of this inter-relatedness as revealed through social psychiatry, social aspects of deviant behavior, personal and social disorganization, and mental health.

Although each paper is completely whole in itself, they have been gathered together under seven general heads: problems of social psychiatry and theoretical overview; social characteristics of the mentally disordered; mental disorder in the community; sociological approach to specific disorders; social psychology of personality organization and disorganization; problems marginal to mental disorder; and contributions to the understanding of mental health.

How can the minister or counselor who reads these reviews use this book? For one thing, here is factual material as to incidence of mental sickness among various economic and social classes as well as among various ages, with a detailed picture of occupations and major mental disorders. Over and over again various writers point out the place of church and school in meeting this condition and speaking to it.

Then again, here is careful analyses of personality organization and disorganization, with specific studies of the infant, the middle-class male, and the negro. Through hundreds of graphic illustrative anecdotes or clinical reports the reader will find suggestions for his own pastoral counseling.

Another section (six) offers a study of suicide, especially from the rural area; of the use of marijuana; of alcoholism (which is one of the greatest causes of mental disorder); of juvenile delinquency.

The final section on contributions to the understanding of mental health will prove most valuable of all. Here are papers on group psychotherapy (a method of therapy to be used in many churches), on the changing attitudes towards mental illness, on mental hygiene and the social structure, and on social values in the mental health movement.

This is a large volume, but little more expensive than a modern novel. For younger ministers who are searching for new understandings of the emotional life of people, this book is a must. Most of it can be read without a special vocabulary, though the person with a partial background in counseling and psychological writings will find it easier to understand and to use.

H.W.F.

CHRISTIANITY AND SYMBOLISM **by F. W. Dillistone. The Westminster Press. 320 pages. $4.50.**

The author is already well known to students within the Christian world because of his previous studies: *The Holy Spirit in the Life of Today, Jesus Christ and His Cross* and *The Structure of the Divine Society.* He was born in England and educated at Oxford where he secured the degrees of B. A., B. D., and D. D. After serving parishes in his native land he became a professor of theology in Canada. This was followed by five years on the faculty of the Episcopal Theological School at Cambridge, Massachusetts. He is now chancellor of Liverpool Cathedral.

This present book has grown out of his last study mentioned above. It is a sort of sequel to it. In his introduction he explains that his study led him to an awareness that the doctrines and sacraments of the Christian Church "are intimately related to wider aspects of the world's life and that it is virtually impossible to deal with them adequately apart from some reference to the structures and processes which belong to the ongoing social life of mankind." This realization brought him to an investigation of symbolism and its history. The scope of his treatment is indicated by the chapter headings: "Signs, Symbols and Sacraments," "The Symbolism of Nature," "The Symbolism of Time," "Symbolic Persons," "The Symbolism of Language," "Symbolic Action," "Water Symbolism and Christian Baptism," "The Symbolism of Sacrifice," "Sacrifice and the Eucharist," and "Are the Traditional Christians Outmoded?" His answer to the last is a strong negative.

Dr. Dillistone's style is delightfully clear. His message deals with the fundamental aspects of Christianity. He writes primarily for fellow students rather than for the popular need. An index of four pages is found at the end of his volume.

F.F.

FELLOWSHIP HYMNAL **edited by J. Obert. The National Council of the Churches of Christ in the U.S.A. 192 pages. $1.50.**

This hymnal replaces the similar *Hymns of Fellowship* which appeared ten years ago. Though a small book, it is well organized and attractively put together. *Fellowship Hymnal* is an attempt to meet the need for a hymnal peculiarly suitable to the problems of institutional worship. It represents the joint efforts of the Department of Pastoral Services of the National Council of Churches, six national chaplains' associations, the Department of Worship and the Arts of the National Council of Churches, and the Hymn Society of America. What has been included has met standards consistent with the best of the great music of the Church and the wholesome expression of the Christian faith and life. Those hymns which are disturbing and inappropriately suggestive to persons in institutions have been omitted.

The hymnal contains 150 hymns and 21 assorted choral responses—as compared to between 300 and 500 hymns plus responses in the denominational hymnals.

Worship material other than hymns is grouped in the front of the hymnal, and each individual item is consecutively numbered—a distinct advantage over having to refer the congregation to "the fourth prayer from the top on page." Selections 1 to 138 are affirmations of faith, versicles, collects, prayers, litanies, etc. The last is a page devoted to a detailed outline of the Christian year, defining the terms used to designate seasons and enumerating the special days. Included in these 138 items are only 30 responsive readings, which seem a rather small selection.

Fellowship Hymnal seems well suited for the purpose stated. It is good for use in institutions, particularly those not affiliated with a religious group, and would make a good choice of hymnal for those interdenominational activities of a more permanent nature, e.g., college student Christian fellowships, camps, assemblies.

R.D.E.

Books in Brief

THE LIVING CHRIST AND DYING HEATHENISM by Joh. Warneck. Baker Book House, 312 pages, $3.95. Experiences of a missionary.

DIARY OF A DISCIPLE by William C. Berkemeyer. Muhlenberg Press, 219 pages, $1.75. Devotional readings.

DAY BY DAY by Vance Havner. Fleming H. Revell Company, 272 pages, $2.00. Devotional Readings.

THIS OLD LEATHER SATCHEL by Theophilus Eisen. The Christian Education Press, 88 pages, $1.60. Autobiography.

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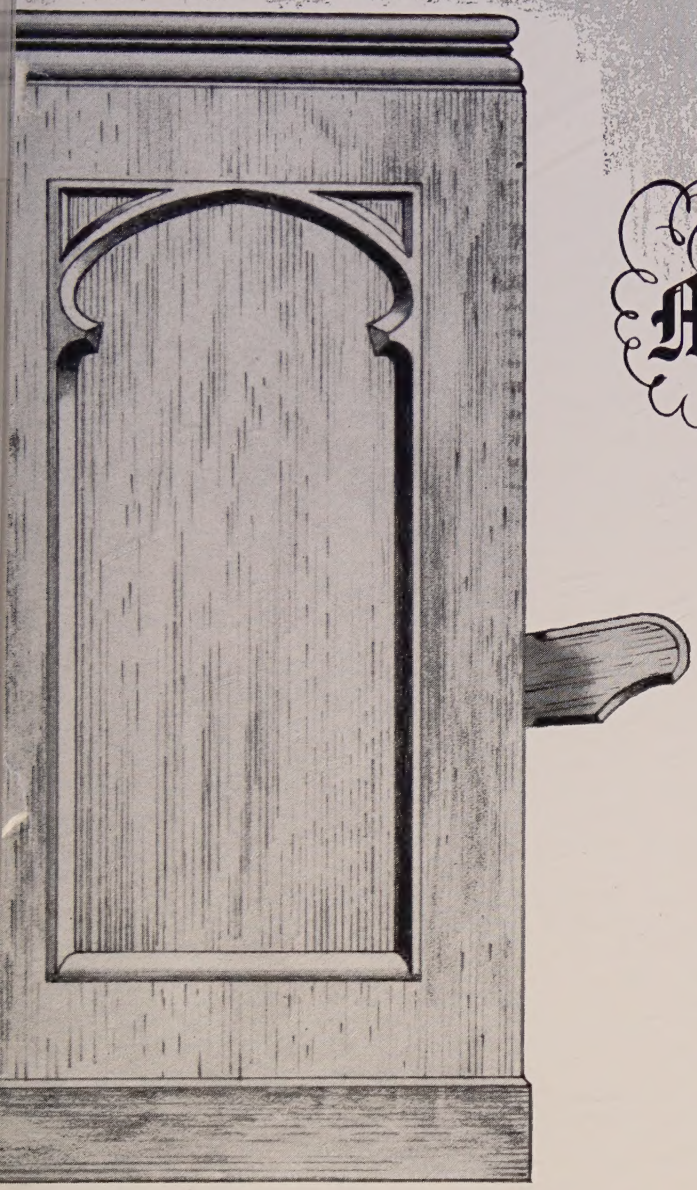

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